

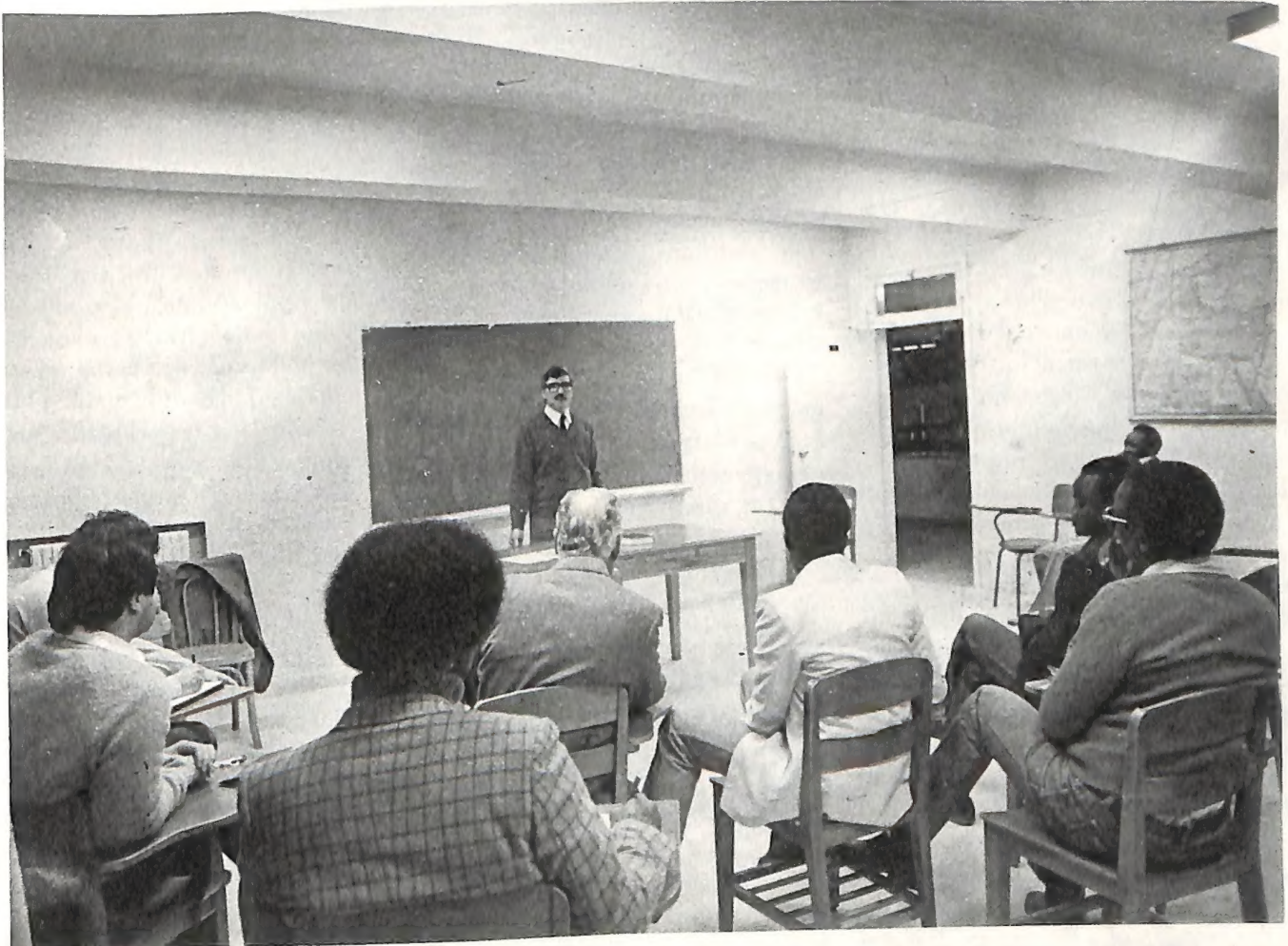
# AMIAA News

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*Course being taught by the Rev. Manuel Jinbashian  
at the Near East School of Theology in Beirut.*



## PRESERVING OUR ENERGIES



G. H. Chopourian

Energy is that mysterious power by which human beings as well as the universe move. The sun projects its energy rays and sustains our human pilgrimage on Planet Earth. It is estimated that in the next few million years, the sun will lose its strength and Planet Earth will become a desolate area. Theorists also conclude that all of the cosmos is losing energy.

We, as limited creatures of God, understand well how resources wane. Very few of us utilize more than 5 percent of our capacities, yet even the utilization of the remaining 95 percent does not guarantee continued fruitfulness. Our energies dry up.

Establishing priorities for the use of our strength appears to be the logical road to pursue. About five national issues crowd the pages of Armenian dailies and magazines, one of which is the Genocide.

In surveying the energies released to establish the Ottoman Turks practiced Genocide on the Armenians, one finds an inordinate amount of energy is expended on efforts to prove Genocide occurred. This, despite the existence of voluminous material to support the event.

The Editors have a six-inch thick folder of selected and important material taken from their readings of newspapers, articles, Congressional records and so forth. Publication of these notes alone would give two volumes of books.

But there is more. Four resolutions on Armenian concerns are now awaiting action in the U.S. Congress. And suddenly, the creation of a Permanent Tribunal of the People to pursue the same cause. Our Senators and Congressmen write let-

ters to important Armenian institutions to prove their support of the Armenian cause.

It is only natural that with all the flurry on the Genocide issue, the creation of new directions will suffer. Some of us believe that there is more to be gained by Armenians in the creation of (1) a good readable History of Armenia, (2) an inspiring text on Armenian Literature, (3) a thorough Encyclopedia on Armenian life in as many languages as possible, and so on and so forth, than in endless writing on an oft-repeated issue.

What is being said on the Genocide issue is important. No one can or should take away anything from it. But, one wonders whether our limited energies should not be concentrated on greater issues, new directions, new plans. Does candidate Gary Hart have something to tell us about "new directions"?

Easter is a great universal issue. It deals with eternal truths. We shall be celebrating Easter on April 22nd. Very little thinking or writing is being done on the part of Armenians on Easter, on positive eternal values. Yet we proudly claim we have carried the torch of the Christian faith since 301 A.D. That is another form of energy that is lost, for Christian living requires its own form of energy, the energy of loving, caring and sharing.

May He who died for the sins of mankind and for our personal salvation and was resurrected in a victorious triumph enable us to establish our important priorities in life, both personal, political and national, and come up with new dynamic plans in the upbuilding of our Armenian National Life.

### MAJOR NEWSPAPERS WRITE EDITORIALS ON ARMENIAN GENOCIDE

Karl E. Meyer, who compiles the Editorial Page of the New York Times, referred to the Armenian Genocide as the century's first official genocide in his April 23, 1983 editorial entitled, "Armenian Memory, Turkish Amnesia." He recog-

By G. H. Chopourian

nized the event as a gruesome campaign resulting in the death or deportation of perhaps 1 1/2 million of 2.3 million Turkish Armenians and showed his disappointment that the perpetrators faced no judicial inquiry, no ministers resigned in disgrace and subsequent Turkish governments have declined even to acknowledge what happened. He agreed in the article that this Turkish amnesia in no way justifies Armenian terrorism but claims that it justifies using the memorial day as less vengeful Armenians ask with increasing urgency to call for an accounting of a dark and unpunished crime.

Meyer wrote his "Turkish Amnesia: 'Others Did Worse' Is No Solace" on May 14 when Sukru Elekdag, Ambassador of the Turkish Republic, criticized Meyer for his editorial and suggested he read Toynbee. Meyer suggested that "instead of blaming the victims, acceptance of the event would better honor Turkey's humanity. And Toynbee's memory."

J. Martin Bailey, Editor of UCC's AD Magazine, editorialized in April. He recalled the significant connection of the Armenians to the UCC dating back to 1800, the flight of Armenians out of Eastern Turkey and the natural trend to commemorate Armenian Martyrs' Day on April 24. Bailey, agreeing that the world's indecisiveness at the time to successfully treat the brutal massacres encouraged Hitler to launch a holocaust a decade later, concluded: "Apathy and silence from peoples and governments has a way of returning to dominate our lives. The memory of Armenian, Jewish and other martyrs is best served by strong ecumenical and international efforts on behalf of justice and human rights."

The Washington Post of Sunday, July 31, 1983 advises in its editorial, "Armenian Terror," "No one can promise the Turks that a more respectable attitude toward Armenian grief would produce respite from Armenian terror. . . Still, the Turks have better reason than anyone to try to allay a savage grievance that is doing them so much harm."

Finally, an interesting letter from a Turkish citizen appearing in the Philadelphia Inquirer of August 25, 1983

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## THE NARCOTIC OF SANCTITY

Matthew 12:1-9

**Editor's Note:** "The Narcotic of Sanctity" was delivered at the Annual Meeting of the Association held at the First Armenian Church, Belmont, Mass. on Sunday, October 16, 1983 by the **Rev. Vartan Hartunian**. We are publishing the sermon in its entirety because the preacher has hit upon a truth that must be proclaimed loud and clear: Woe unto us self-proclaimed Christians if we choose to sanctify things, objects, places, ideologies or even religions and forget that the essential Christian response is to look upon God's creatures as holy. To sanctify a symbol and to fail to sanctify Human Life is to caricature Christian truth.

A Russian Airforce officer calls his superior and says, "I have bad news and good news! a enemy airplane has penetrated our air space! But we shot it down!" The shooting down of this airplane which was good news to the Russians was very, very bad news to the rest of the world:

"Computations from Soviet and Japanese tapes indicate that the

Korean Airlines Flight 007 stayed airborne for a dozen minutes after being struck by the missile that brought it down. That is a detail one might have preferred not to learn. It stirs the reluctant imagination; for, though the sequence of events will never be established, death may not have been instantaneous. Did people allow themselves to hope? Was there time for anyone to reach composure and acceptance? To pray? We can never know; still, reflecting on those minutes confirms one's judgment that the destruction of the plane was an act of cruel savagery and that, in the absence of acknowledgment and apology, it is unpardonable."

We rightly ask *WHY?* We learn from the Russians that their *Airspace* has sanctity! And this airspace-sanctity is above the sanctity of human life!

We must not make the mistake of assuming that the sanctity of the material is above that of the living is something new. It is found as established in the *Old and New Testaments*. It is the Idolatry of mankind sanctioned by their gods—the



Rev. Vartan Hartunian

making Holy of material things and forgetting the Holiness of Life.

We read in *II Samuel 6* (paraphrased): "And as the Ark of the covenant was being taken to Zion, the oxen pulling it were about to topple it over when Uzzah held it steady, touching it (which was not lawful to do). . . And the anger of the Lord was kindled against Uzzah and God smote him there for his error: and there he died by the ark of God."

And we remember that in the New Testament, the Temple in Jerusalem was so holy that anyone who defiled it would be killed. Prior to its destruction by the

### The Inspirational Corner

#### PHILLIP'S EGG

Once upon a time, a Sunday School teacher had a young friend in class named Phillip. The eight-year-old boy was born with Down's Syndrome. He was a pleasant child, but there were differences between himself and the other children of which he was well aware.

On Easter Sunday, the teacher had a great idea to transmit the concept of renewed life and resurrection as a renewed life. He came to class with ten plastic eggs—you know, those things that panty hose come in. He gave each of the ten students in his class one of those containers and suggested that on that beautiful spring day each child go outside onto the church grounds and find a symbol of new life, put it into the egg and bring it back to the classroom. The idea was to open the eggs one by one and share the new life symbols each one had discovered. It was a wild time. They all ran around, gathered symbols and returned to the classroom.

The teacher stood by the table and opened the eggs one by one. In one, there was a beautiful flower, and they all "oohed" and "aahed." In the second one, there was a butterfly, and there were more exciting remarks. A third had a rock in it. This did not receive applause, but the young boy explained, "You see, I want to be different. For me, being different is new

life." They all understood and laughed.

Finally, he opened one in which there was nothing. The other children, as eight-year-olds will, said, "That's not fair—that's stupid! Somebody didn't do right."

Then the teacher felt a tug on his shirt. When he looked down, he saw Phillip standing beside him. "It's mine," Phillip said, "it's mine," and the children said, "You don't ever do things right, Phillip. There's nothing there!"

"I did so," said Phillip. "I did do it. It's empty. The tomb is empty!"

There was silence, a very full silence, and for you people who don't believe in miracles, we want to assure you one happened that day. From that time on, it was different. Phillip suddenly became a part of that group of eight-year-old children. They took him in. He was set free from the tomb of his differentness.

Phillip died the following summer. And on that day, at the funeral, nine eight-year-old children marched right up to the altar and placed on the altar not flowers but nine empty eggs—nine empty, old, discarded panty—hose eggs.

Happy Easter, blessed friends.



Romans, hundreds of thousands of Jews died defending its sanctity!

In Matthew 12:1-9 Jesus specifically deals with the Narcotic of Sanctity or the idolatry of holy things, places, days, etc. Jesus states several eternal truths:

The Sabbath was made for man, not man for the Sabbath.

The Son of Man (you and I) is Lord of the Sabbath.

In this place is One greater than the Temple. ("You have a choice to this Temple or to destroy me.")

I will have mercy and not sacrifice.

Things are not holy. Human beings are holy.

The Kabah in Mecca's Grand Mosque is a rectangular stone idol! But woe be unto any Moslem or infidel who desecrates

## MAJOR NEWSPAPERS

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says it all. The letter was dispatched to us by our friend, Paul Vacek, of the Armenian Martyrs' Congregational Church. M. Dayoglu of Wilmington, Delaware, writes in answer to the article by Coleman McCarthy (Colman's article was sent to the editors by Mr. Alfred Jelalian of Chevy Chase, Maryland, who sided with the Turkish view no Massacres occurred:

"The July 30 article by Coleman McCarthy and an Aug. 13 Letter to the Editor by A. Salzman prompt me to write this letter. I am a Turk living in the United States. Recent terrorist acts by Armenian revolutionaries have persuaded me to study the Armenian claims against Turkey. During the past few months I have read several publications, including *Armenian Atrocities: The Murder of a Nation* by Arnold Toynbee; *Armenia, The First Genocide of the XX Century* by German historian Peter Lanne and *Ambassador Morgenthau's Story* by Henry Morgenthau, U.S. Ambassador to Turkey during the genocide.

"I have reached the conclusion that a genocide of Armenians did occur. Regrettably, my government hasn't the decency to admit a massacre of Armenians took place, as the Germans did regarding the Jewish genocide. A U.S. commission recently agreed that Japanese-Americans were wronged during World War II and needed compensation and an official presidential apology. . . ."

All in all, the Armenian position on the genocide has been reviewed positively by non-Armenians in year 1983.

it! Instant death will follow! Blood will be shed to preserve the stone!

I am distressed at the naming of a certain area of the earth as "The Holy Land!" More blood has been shed and will be shed over these so-called holy places than the imagination can contain. *Their holiness, their sanctity has become the narcotic of their defenders!*

The list is long of man's inhumanity to man. It by no means began in our time with the Armenian Genocide and the Holocaust. Nor has it been confined to any one place or people. Massacres of innocents were already old when Herod the Great ordered the slaughter of the male children for the preservation of the "sanctity" of his throne. Cruelty and casual killing have marked the history of those who preached mercy and the goodness of God—the followers of Abraham, Jesus, Mohammed. In China more than 20 million counter-revolutionaries were massacred between 1949 and 1965. In Russia, 19 million died in the early Stalin slave-labor camps, eight million in the great purge of 1936-38. In the Ukraine seven million were deliberately starved . . . What is new in our time is not the constant reappearance of mankind's inhumanity but the *disappearance of the concept of evil*—the quality that breeds this cruelty, brutality and disregard of human life. *Our world is drugged with the narcotic of sanctity*—the sanctity of the *State, Building, Ideology, Religion, Faith, Race*, etc., to the detriment of the sanctity of Children, Men and Women!

## Jesus made Holy the children of the world and those in need.

Mark Twain tells the story of how exercised he became over the degree of discord among God's creatures. He said, "So I built a cage, and in it I put a dog and a cat. And after a little training I got the dog and the cat to the point where they lived peaceably together. Then I introduced a pig and a goat, a kangaroo, some birds and a monkey. And after a few adjustments they learned to live in harmony. So encouraged was I by such successes that I added an Irish Catholic, a Presbyterian, a Jew, a Muslim and a Buddhist along with a Baptist missionary. And in a very short while there wasn't a single living thing left in the cage!"

Jesus made holy the Children of the world and those in need.

In his first sermon, Jesus said that since "the Spirit of the Lord is upon me," I will become an agent of love, service and reconciliation. He clearly pointed out that "to be born again" is not "to be healthy, happy and prosperous" but to become an agent of God for the welfare of others.

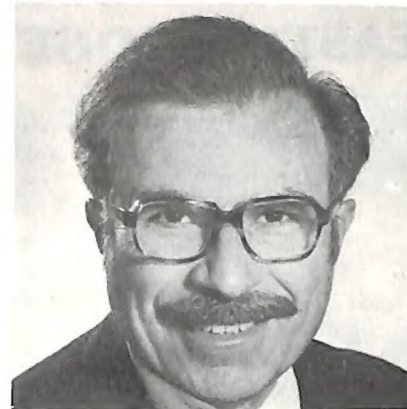
Specifically, regarding children, he said that the Kingdom of Heaven is to be established upon the young hearts and minds of children. And "the gentle mild Jesus" also said, "Anyone who offends one of these children, it were better that a millstone be hanged around his neck and he be cast into the depths of the sea!"

## Through the AMAA we can love children as Jesus Loved Them.

What does all this say about the Turks who during 1915-1922 maimed, starved and killed some 300,000 Armenian children. A Near East worker who was there and saw what happened to our children writes recently in answer to a Turkish AD in which a beautiful American child is pictured with the caption: "Armenian terrorists may someday kill your child."

"I saw thousands of innocent Armenian children. They were starving, exhausted, naked and filthy—maimed in body and spirit. There were those with one eye, one ear, one foot, and those who had been terrorised into absolute muteness. To ease the pangs of hunger they grazed upon mountains like animals. They died. They died every day and every night under our eyes. And even those whom we succeeded in reaching—Bathing them, binding their wounds, clothing them, and settling them onto cots—found little rest. I am an 81-year-old woman now but until the hour of my death, I shall not forget the wild-eyed children, their heartrending cries, their feverish exclamations: 'The Turks are coming to get me!'"

*We must help create a civilization in which children rejoice because Jesus Christ loves them and is coming back to get them into his kingdom!* That is what the AMAA is doing. It has emphasized the sanctity of the ignorant, the homeless, the sick. And in so doing, it has set an example for all of us. Through the AMAA we can love children as Jesus loved them. And we can love the needy as Jesus loved them. And in so loving, we can claim that "the Spirit of the Lord is upon us!"



Peter Doghramji

O God of peace, O Love divine,  
Your countenance upon us shine;  
Look down upon us from above,  
For we have failed the test of love!

You did give us Mount Ararat,  
A land of hope, a sacred spot,  
To worship you, your love proclaim  
And work out wonders in your name.

From worthless gods you made us free.  
Our nation was the first to see  
The Crucified and Risen Lord,  
And follow Him with one accord.

We called your Book "The Breath of God;"  
The footsteps of your Saints we trod.  
We did prefer our blood to shed  
To denying our Lord instead.

At the Battle of Avarayr,  
Vartan, Ghevont, you did inspire  
To stand their ground, that they may be  
Symbols of our Christianity.

You did give us our alphabet,  
In dreams our saints with angels met;  
Your Breath to breathe, your Word recite  
In Armenian, to read and write.

Kingdoms we had in East and West,  
The land was ours, none could contest.  
We plowed our fields, we sowed our seed,  
We prospered and were blessed indeed.

Alien tribes came from North and East,  
They seized our land, to say the least;  
How could we ever understand  
Why we were made slaves in our land?

## A REMNANT'S PRAYER

By Peter Doghramji

We tried to fight in self-defense,  
Genocide was our recompense.  
None heard our cry, none wished to see  
Our suffering, our tragedy.

It was on April twenty-four,  
Before eight seasons and three score  
When horrors, massacres began,  
According to a well-thought plan.

More than a million and a half  
Were strewn around like worthless chaff.  
All that escaped from their plunder  
Mercilessly were plowed under.

Widows and orphans suffered most  
From such a brutal holocaust.  
This was no war, nor a battle,  
We went to slaughter like cattle.

Only a remnant you did spare.  
You did disperse us everywhere  
Your love to tell, your witness bear;  
This was our portion and our share.

Beneath your throne our martyrs cry:  
"How long, O Lord, how long," they sigh,  
"Shall injustice and crime prevail,  
And make us bear marks of the nail?"

We see them robed in garments white,  
They are forever in your sight;  
They wait until we here on earth  
Are perfected through a new birth.

We died with Christ the Crucified,  
Who sits in glory by your side.  
With hopeful hearts we still await  
To rise with Him from all our hate.

Our tormentors, we leave to Thee,  
To heal their eyes that they may see  
Our unhealed wounds, the scars we bear  
Are symbols of your loving care.

Pull down, O God, You One in Three,  
The walls of our hostility;  
That Christ in whom our lives are hid,  
Be Lord and Savior in their mid.

Grant us, O Lord, that in these lands  
Where new neighbors come from your hands,  
That we receive them as your gifts,  
That love and peace may heal our rifts!

And in the fullness of your time,  
When love becomes our paradigm  
Call us in peace and unity,  
To enter your eternity. Amen

## KERR'S MURDER—THE HEIGHT OF MADNESS



Malcolm H. Kerr, 1931 - 1984

The killing of Malcolm Kerr is more than just savagery in war-torn Lebanon. It is an act against civilized values. It was an assault on civilization everywhere.

Malcolm H. Kerr accepted to become President of the American University of Beirut in 1982 because his parents had earlier served the University in high positions, but more importantly, because "he believed in the ultimate restoration of Lebanon and his commitment to education as a preserver of civilized values." His noble dream, whose burning torch went as far back as 1866 when Protestant missionaries founded the University, was interrupted but not extinguished because the ideal of the University, defined by its first President, Daniel Bliss, continues to be cherished by all reasonable men. "This college is for all conditions and classes or men without regard to color, nationality, race or religion. A man white, black or yellow; Christian, Jew, Mohammedan or heathen, may enter and enjoy the advantages of this institution. . . and go out believing in one God, in many gods or in no god." The dream was interrupted only and not extinguished because no man can banish reason, learning and tolerance forever. This is the only reasonable solace that can be extended to Malcolm's family.

G. H. Chopourian



## A MOTHER'S TEN COMMANDMENTS TO HER SON

*Editor's Note: This is a translated article of Rev. A.A. Bedikian, dedicated to Mother's day, and is reprinted from the "Monthly Bulletin" of the Armenian Evangelical Church, New York, dated May 11, 1933 and circulated by Mr. and Mrs. Enoch Kashishian of Parlier, Ca.*

LOVE is not a neutral, inactive feeling; rather, it is a dynamic force. Love cannot be spoken of; love is seen by tangible manifestations. "If you love me, keep my commandments."

Do you love Man? Proof? Do you mind, perform faithfully the following commands which every mother silently, with her wishes, hopes, prayers, behavior, gives to her child?

I. Son, I am your mother providentially, but I wish to be your friend also. Who can love you with deeper and more unselfish love than I? Trust me as your most intimate friend. Come to me before any one else with your guilts, prides, shames, problems. Who can forgive more easily, or feel proud, or be anxious, or pray for your safety from harm, or that you may be saved from your difficulties than I?

II. Son, deal with me in the manner in which you would wish your child would deal with you. Perhaps the times when I was born and then I gave birth to you have created a big difference. We can differ from each other in taste, thought, viewpoint, traditions. But I persist to love you.

III. Son, don't be ungrateful to me. Ingratitude is the deadly poison by which a child can kill his mother.

IV. Son, just as your body was formed within me, likewise I long that your character would take form in Jesus. I wish that when you "grow in wisdom you would also grow and increase in grace."

V. Son, beware of evil habits, wicked companions, evil influences. My greatest wish is that all of your strength and abilities, your body, your soul, your mind may have a normal growth without corruption or crippling.

VI. Son, be brave and sincere. Keep your tongue and your heart in harmony. Don't cheat, don't be cheated. Don't flinch, don't retreat before any Goliath who tries to dominate over you and enslave you.

VII. Son, deal with people in chivalrous spirit. Stretch a hand to the fallen. Do not pass by one wounded by sin without putting a balm on his wound with friendship, encouragement, magnanimity, and with the assurance of salvation by the great Friend of sinners.

VIII. Son, "remember your Creator in your youth." Some day you will feel independent of your father and mother, but woe to you if you declare independence also of your Lord god.

IX. Son, bear a "pure heart." Boast that your strength is as the strength of ten thousand because your heart is pure, and my dead bones will be revived for joy.

X. When I die, Son, laud my memory in one manner. In all you do reckon with me. Think that I am a spectator of everything you do. Do what you would not have been ashamed of doing before my eyes. And the Lord bless you to your tenth generation.

### Letters to the Editors

#### GOOD REASONS FOR GIVING

**Editor's Note:** The following is an excerpt form an inspiring letter filed by the Rev. Mihran Koeroghlian, who, not fully satisfied with four reasons for giving a writer had enumerated, has added three more. "My colleague has counted four reasons for giving: Fear: your money or your life; vanity: to be seen by people; to avoid tax: giving to charity instead of Uncle Sam; and the love of God and the promotion of His cause. Of course, his choice is rightly the last one.

"He has given one good reason for giving. I wish to add three other reasons; namely, first, it makes a person feel good: nothing is more satisfying than the act of giving—giving of oneself and of what one has; second, the sense of an inner urgency that one ought to give: all the money one earns is not one's own, a portion of it is to be expended for others who are in need; third, one must give because, in the first place, so much has been given to him without which he would hardly come to anything."

## GOVERNOR DEUKMEJIAN TAMES A BEASTLY BUDGET



Governor George Deukmejian

We here in the AMAA circles were happy to see voluminous space given to Governor Deukmejian in *Forbes Magazine* (February 27, 1984) acknowledging that Governor Deukmejian is a serious, upright, iron willed and an utterly middle American man.

Lawrence Minard, the author of the article, explains how Deukmejian managed to bring the California budget under control despite the rage of California Liberals and big spenders who tried to check Deukmejian's assault on spending. What we appreciate in the author's writings is the following:

"Deukmejian's love of America is rooted in gratitude rather than in the petulant self-centeredness that afflicts so many American intellectuals." In his middle-class uprightness and steely resolve, he reminds one of Britain's Margaret Thatcher. "Government should not create a lot of jobs itself," Deukmejian says. "It should help create the conditions whereby the people who do create jobs and prosperity will want to do so in California."

Minard also believes that Deukmejian is a promising presidential material. Will he run? "I have no plans or intentions," responds Deukmejian. He would, he says, like a second term as Governor. And what a platform he would have going for him in national politics: cut taxes, increased spending on education and reduced waste in government. An Armenian President? And why not?

## A NEW MISSIONARY ASSOCIATION IS ESTABLISHED

A historic event in the history of the Armenian Evangelical movement in Canada took place at a meeting in Toronto on March 17, 1984. In the presence of sixteen representatives from four Canadian Armenian Evangelical Churches and two representatives from the AMAA headquartered in New Jersey, the Armenian Missionary Association of Canada was founded.

For many years, Canadian Armenian Evangelicals have supported the work of Christian missionary outreach through the Armenian Missionary Association of America, Inc. These efforts included substantial scholarship provisions for needy students as well as support of evangelism, Armenian educational programs, relief endeavors and new and developing church programs in the Middle East. With the growth and development of the Armenian Community in Canada, the time had come for the establishment of a parallel Canadian association with the encouragement and advice of the 66-year-old AMAA organized in Worcester, Mass. in 1918. The projected hopes and plans are for the two organizations to work in close liaison with each other to increase the prospects of outreach.

Initiative for the development of the AMAC came from the four Canadian Armenian Evangelical Churches: The First Armenian Evangelical Church of Montreal, the Armenian Evangelical Church of Montreal, the Armenian Evangelical Church of Toronto, and the Armenian Evangelical Church of Cambridge. Representatives chosen by these four churches came together in Toronto in the first meeting as a Board of Directors to formulate by-laws, elect an executive and set the direction for the organization.

The Board chose the following persons to serve as an Executive for the coming year:

**President—Dr. George Ajemian.** Dr. Ajemian, who works as a dentist in suburban Montreal, has been a member of the Board of the First Armenian Evangelical Church of Montreal for many years, and more recently has served on the Board of the Kayane Foundation in Montreal. Dr. Ajemian has in the past served as an

alternate member of the Board of the AMAA, and this year was elected as Board member. He has been deeply interested in Armenian missionary projects, and was appointed by the AMAA Board of Directors to head up an ad hoc committee to consider the formation of a Canadian organization. It was due to his diligence and the enormous voluntary hard work of his wife, Ina Ajemian, M.D.,



George Ajemian, President of the newly established Armenian Missionary Association of Canada.

that the plan was brought to a successful conclusion. His election as the first President of the fledgling association augurs well because Dr. Ajemian has a passion for missions, is willing to give of his time, and his generosity will inspire his colleagues.

**Vice President—The Rev. Y. Sarmazian.** Rev. Sarmazian serves as pastor of the Armenian Evangelical Church of Toronto, having previously served churches in Syria and Lebanon. Rev. Sarmazian, who has a vast knowledge of Armenian culture and history, has contributed extensively to Armenian Church literature, and is a much sought-after speaker. With his extensive personal knowledge of the Middle East and Canada, he brings important expertise to the Board of the AMAC.

**Treasurer—Antibas Lousararian.** Mr. Lousararian is a member of the Armenian Evangelical Church of Toronto, where he has served on the Board. Professionally he is known as a graphic artist. He has followed closely the activities of the AMAA for many years, and has served as Chairman and/or Treasurer of the

AMAA Chapter of his Church.

**Secretary—Sonia Matossian.** Sonia has a bachelor's degree with distinction in Social Welfare from Concordia University and diploma in education from McGill, both of Montreal. She is currently employed as a teacher in Montreal. She is a member of the Board of the Armenian Evangelical Church of Montreal, and was recently elected as Secretary of this Board. She brings vigor and enthusiasm that will be important assets to the Board of the AMAC.

**Member-at-Large—The Rev. A. Kerbabian.** Rev. A. Kerbabian serves as pastor of the newly constituted Armenian Evangelical Church of Cambridge, Ontario, having nurtured the growth of this community until an official church became a reality. He previously served as pastor of Armenian Evangelical churches in Montreal, Syria and Lebanon.

The other members of the Board of the AMAC include: the Rev. Hovhannes Agnerian of Montreal, Hagop Basmajian of Montreal, the Rev. Jirair Bizdikian of Montreal, Puzant Danayan of Cambridge, Souren Hadjian of Montreal, Sarkis Hanenian of Montreal, the Rev. Abraham Jizmejian of Toronto, Hagop Kehkejian of Cambridge, Alice Marangian of Montreal, Karekin Sagherian of Toronto, Anton Tounian of Montreal and Papken Tountayan of Toronto.

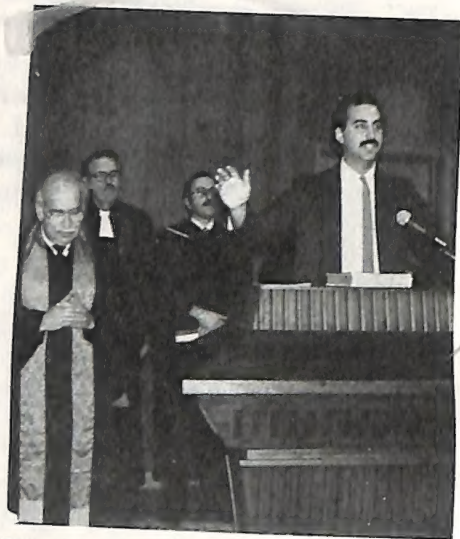
Throughout the proceedings, the presence of Robert Adourian, Canadian Attorney based in Toronto, was much appreciated. He stood by as a volunteer counsel for eight long hours, and his step-by-step guidance simplified and fortified all deliberations and actions.

We are confident that under the blessing of God, the Armenian Missionary Association of Canada will become a most active and effective missionary organization expressing as well as strengthening the missionary spirit of our Armenian Community of Canada.

**For further information on AMAC, write or call to: ARMENIAN MISSIONARY ASSOCIATION OF CANADA 248 SHERBROOKE STREET BEACONSFIELD, QUE. H9W 1P7, CANADA Phone: (514) 695-7181**



## ARA GUEKGUEZIAN ORDAINED INTO THE CHRISTIAN MINISTRY



Rev. Ara Guekguezian giving benediction at the close of his ordination service.

On Sunday, March 11, 1984, the Rev. Ara Guekguezian was ordained into the Christian ministry by the San Joaquin Presbytery. The ordination service was held at the First Presbyterian Church in Fresno, Calif. where his father, the Rev. Bernard Guekguezian is pastor. The Rev. Ara Guekguezian has since accepted a call to serve the Presbyterian Church in Tonopah, Nevada.

Congratulations to Ara and prayerful best wishes to him and his wife Evelina for a happy and fruitful ministry.

## SAMUEL JERIAN NAMED TO OPTOMETRY COMMISSION

Governor George Deukmejian recently announced the appointment of Dr. Samuel E. Jerian of Los Angeles as a member of the State Board of Optometry.

Dr. Jerian, 62, a faithful and generous supporter of AMAA's missionary work, has been in private practice in Los Angeles since 1952. He received his Doctor of Optometry degree in 1949 from the Pennsylvania College of Optometry and served an internship in Rhode Island practicing one year there before moving to California.

Congratulations to Dr. Jerian and prayerful best wishes for continued achievement in his profession.

## ALUMNI OF EVANGELICAL COLLEGE HOLD ANNUAL BANQUET

The Armenian evangelical College Alumni Association (AECAA) of the West Coast held its annual elections on November 28, 1983, at which time the following were elected to the Executive Committee: Jack Abajian, President; Hratch Baliozian, Vice President; Hasmik Antranikian, Secretary; Hagop Jazmadarian, Treasurer; and Suzy Aposhian, Haygo Armenian, Vera Baghboudarian, Papken Boolghourjian, Thomas Deukmejian, Vicken Gulvartian, Raffi Krikorian, George Keushgurian, and Gilbert Meneshian, advisors.

One of the recent functions organized by the Executive Committee was the traditional AECAA Annual Banquet, held on March 24, at the Sportsmen's Lodge in Studio City.

Dr. and Mrs. Raffi and Shoghag (nee Varjabedian, a graduate of the AEC) Hovanessian of Indiana presided over the Banquet. All proceeds of the event are used to aid the AEC and its students.

The Armenian Evangelical College of Beirut is one of the four Armenian Evangelical senior high schools in Lebanon that are supported by the AMAA. Along with its sister Armenian Evangelical institutions, the college has contributed to the Lebanese-Armenian Community as a center of excellence in Armenian Christian education.

## DIRECTOR OF THE ARMENIAN BIBLE COLLEGE VISITS THE AMAA HEADQUARTERS

WE were pleased to welcome into the AMAA offices Dr. Yeghia Babikian, Director of the Armenian Bible College of Pasadena. Dr. Babikian met with our Executive Director, Dr. G.H. Chopourian, at which time they discussed matters of mutual concern and interest.

## HAIGAZIAN COLLEGE ALUMNI

On January 7, 1984, the Haigazian College Alumni held their Annual General Assembly and holiday get-together. At the ensuing elections the

following were selected to the Executive Committee: President, Gregory Kubler (Res. (213) 939-2435, Off. (213) 462-8109); Vice President, Vicken Berjikian; Treasurer, Samir Saliba; Recording Secretary, Kevork Keushkerian; and Corresponding Secretary, Anie Najarian.

The Haigazian College Alumni Association in Los Angeles was established in 1974 by a group of former Haigazian College students. Their purpose was to benefit the College by strengthening the social ties among its alumni who, like hundreds of others in the Middle East, attained leadership and progressive positions because of their affiliation with it.

On the occasion of the 25th anniversary of the College in 1980, the Alumni Association joined the campaign to endow the College with a permanent fund by pledging \$50,000. The activities undertaken for this purpose were successful and it was decided to forego a specific deadline to fulfill the pledge, nor to be limited by the formerly specified total.

Membership in the Association is not limited to graduates only, but includes also those who have attended the College or part of its large circle of friends.

The Haigazian College Alumni Association in Los Angeles would like to contact all Haigazian College graduates and alumni now residing in the United States and Canada. If you are a Haigazian College Alumni or know of one please complete the following form and forward to:

Haigazian College Alumni Association  
421 S. Ogden Drive  
Los Angeles, California 90036

Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
\_\_\_\_\_  
Telephone Number: \_\_\_\_\_  
Haigazian College Graduate  
Yes: \_\_\_\_\_ No: \_\_\_\_\_  
Year(s) attended: \_\_\_\_\_  
Employment: \_\_\_\_\_  
Other: \_\_\_\_\_

## FIELD DIRECTOR'S VISIT TO CALIFORNIA

Our Field Director, **Mr. Moses B. Janbazian**, recently returned from a busy five week field trip to California where he visited our churches, missions committees and AMAA Chapters as well as friends and members for the purpose of promoting the work of the Association. Mr. Janbazian described his trip to California as being "one of the most rewarding and encouraging experiences" since becoming AMAA's Field Director.

The pictures below depict some of the California members and friends visited by Mr. Janbazian.



The Missions and Outreach Committee of the United Armenian Congregational Church of Hollywood, CA with its Chairman, Dr. Stepan Merjanian (second from right) and long-time Treasurer, Dr. Edward Mouradian (first from left). The Missions Committee of the First Armenian Presbyterian Church of Fresno, CA after a meeting held at the residence of Mrs. Alyce Demirjian (first from right); Chairman of this Committee is Mrs. Jane Bedrossian (second from right). The Missions Committee of the Cilicia Armenian Congregational Church of Pasadena, CA, Chairperson, Mrs. Annig Harter (third from left).



The Missions Committee of the Pilgrim Armenian Congregational Church of Fresno, CA, Chairperson, Mrs. Robyne Israelian (second from right); Mr. Vahe Ashkarian, Chairman of the Missions Committee of the Emanuel Armenian Congregational Church of Downey, CA with a vocalist performer during the missionary luncheon following the AMAA Sunday Worship Service. A part of the congregation of the Armenian Evangelical Church of Hollywood, CA, with their pastor, The Rev. Araham Chaparian (at right). This newly established missionary church is engaged in a fruitful Christian ministry among the recent immigrants from Soviet Armenia, a sizeable portion of the budget of this missionary church is provided by the AMAA.



Our Field Director, Mr. M.B. Janbazian, with Mr. and Mrs. Jack Peloian of Orosi, CA; Mr. and Mrs. George (Garabedian) Kay of Los Angeles, CA; Dr. and Mrs. John Kassabian of Pasadena, CA; and, Mr. and Mrs. Hagop Bezjian of Los Angeles, CA.



A group of AMAA friends after a fellowship hour hosted by Mr. and Mrs. E. D. Beauchamp in their San Clemente home; Mr. and Mrs. Arsen Atikian of Fresno, CA (fourth and fifth from left) with AMAA Friends; Mr. and Mrs. Takvor Takvorian of Bakersfield, CA, with their mother and son, Terry.



## ARAM "ZIPPER" MOOSHOVIAN CELEBRATES 90TH BIRTHDAY



AMAA benefactor Mr. Aram "Zipper" Mooshoian of Fresno, CA, just before cutting his 90th birthday cake. Mr. Zipper's 90th birthday was celebrated by the Pilgrim Armenian Congregational Church family during a missionary luncheon at which he was also presented with a plaque of recognition on behalf of the Board of Directors of the AMAA.

## MRS. ZEVART HAIG RECEIVES LIFE MEMBERSHIP AWARD



Field Director, M. B. Janbazian presenting Life Membership Plaque to Mrs. Zevart Haig of Fresno, CA.

## ARMENIAN EXECUTIVE HONORED BY CALIFORNIA SENATE RULES COMMITTEE

Hratch Baliozian, Executive Director of the Armenian Evangelical Social Service Center, has been an outstanding leader in our growing Armenian Community. "With the support of his many friends, and the agreement of my Senate Colleagues," stated Senator David Roberti, "the Senate Rules Committee passed a resolution honoring him for his civic contributions."

## ARMENIAN BIBLES IN EXTRA LARGE PRINT

We are pleased to announce that we now have news the longawaited **Armenian Bible and New Testament in Extra Large Print** has been shipped.

Printed exclusively for the Armenian Missionary Association of America, these new publications come in beautiful hard-cover bindings and offer the joy of reading the *Bible* by those in need of a larger print. They make excellent gifts for grandparents and those learning the Armenian language. The prices are:

**The Complete Bible**  
**New Testament**

**\$18.00**  
**\$6.00**

Churches may be granted a 20% discount on orders of 10 copies or more. The above rates do not include postage and handling.

Please use the convenient form below to place your order.

Armenian Missionary Association of America  
140 Forest Avenue  
Paramus, New Jersey 07652

Please send me the following:

\_\_\_\_\_ Copy(ies) of the Armenian Bible in Extra Large Print at \$18.00 each, plus postage and handling.

\_\_\_\_\_ Copy(ies) of the New Testament in Extra Large Print at \$6.00 each, plus postage and handling.

☐ Enclosed is my check for \$ \_\_\_\_\_

☐ Please bill me later.

NAME (or name of church): \_\_\_\_\_

Address \_\_\_\_\_

Telephone: ( ) \_\_\_\_\_

Area Code \_\_\_\_\_

## URGENT APPEALS FROM WAR-TORN LEBANON

*Editor's Note:* The following are excerpts from letters and telex directed to the AMAA by four leaders from Lebanon, namely, **Dr. Verne Fletcher**, the President of Haigazian College; **Dr. Ray Kiely**, Interim President of the Near East School of Theology; the **Rev. Hovhannes Karjian**, Pastor of the First Armenian Evangelical Church of Beirut and Moderator of the Union of Armenian Evangelical Churches in the Near East (UAECNE); and the **Rev. Hagop Sagherian**, Chairman of the UAECNE Central Committee. All four dedicated men have given their views and heartrending accounts of life in Lebanon which is deteriorating at a rapid pace. The inhabitants have been subjected to fear, death, high inflation rate, unemployment, damaged economy and uncertainty as a result of the incessant conflict.

The AMAA, in faithful commitment to its mission of succor, has been doing its utmost to help meet the urgent needs of our people. In view of the current appeals and emergency needs, we have been compelled to make yet another plea to our understanding and loyal members and friends to come to the aid of our brothers and sisters in Lebanon. We need your prayers as well as your financial support in order to be able to continue our mission of love and care.

Please use the coupon provided for a generous contribution towards one or all of the three needs outlined, viz. Haigazian College, Near East School of Theology, Primary/Secondary Schools.

**"We then that are strong ought to bear the infirmities of the weak." Romans 15:1.**

May God bless us all as we obey Him and do His will.

## Dr. Fletcher Reflects on the Predicament of Haigazian College Faculty and Students

I had been "waiting for the situation to clarify" before making a report to you on the state of the College, writes Dr. Verne Fletcher, President of Haigazian College. However, I shall delay no longer since the much hoped-for "historic compromise" didn't quite come off and one can scarcely foresee what the post-Lausanne period will be like. One guess is that we will now have—at least for a time—an uneasy truce during which political maneuvering may, for the most part, take the place of shell and missile. As I write this, however, on the second day "after Lausanne" the guns have not yet fallen silent.

During this latest "round" the College has not been physically damaged nor did we have any loss of life, but every one of us—whether board, faculty, staff or student—has known fear and danger, sleepless nights and anxious days. Furthermore, those of our colleagues who live close to areas of constant fighting are nervously exhausted, and staff members who come from East Beirut have had a tiresome and sometimes perilous daily journey back and forth via the one East-West access route which has been open. We thought we had already "seen it all," but each round opens up new depths of folly and destruction. Nietzsche once wrote, "If you gaze long into an abyss, the abyss will gaze back into you." I once quoted this in a report on the Lebanese situation written back in 1976. Little could

I then have imagined that 8 years later we would still be gazing into the same abyss.

We had been limping along toward the end of the first semester under very trying circumstances when suddenly on the sixth of February "all hell broke loose." In the space of 24 hours, it was as though we had stepped back 8 years: Beirut from port to suburbs was cut in two and on exactly the same "green line" as before; constant gunfire and frequent shelling of residential areas accompanied our days and nights; the government had resigned, airport and seaport were closed; the national army had fragmented and militia groups were back in the streets.

Four weeks dropped out of our academic calendar; then slowly we began to put things together again, and on March 12 classes were resumed. It was decided that the period from now to the end of June would be divided into two terms, the first one running to the second week of May. Each course is given five days a week instead of three and other modifications made so as to get in during the term the equivalent of 45 class hours in each course. To be sure, this puts pressure on teachers and students alike since every course is being worked through at double speed, but the student load is three courses instead of the normal five. Another modification is that no class goes beyond 4:00 p.m. so that all



Verne Fletcher

may return home before dark. I may be going into more detail than necessary, but I wanted you to have an idea of the sleight-of-hand we are obliged to go through in trying to keep things going. This term-system arrangement will provide more flexibility in case days are lost for security reasons. In addition, students who have hesitated to register for this term might still be able to get in two courses during the May-June term if they feel the situation has sufficiently improved by then.

Registration for the present term is 180 students (compared with 280 in the first semester). The College program is pared



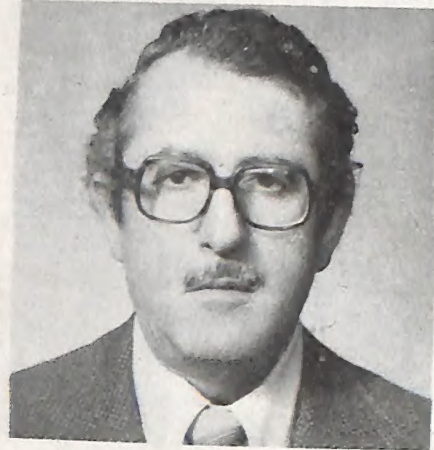
down to the basic minimum: "all work and no play." Student clubs and publications have had to be dropped, including a drama club production in English and an Armenian play, both of which had just begun rehearsals in January. We had

organized a "Faculty Lecture Series" with 6 of our professors taking part. All of this has had to be cancelled. Survival of the academic program is our only agenda at the moment. The usual 10 days at Easter will not be taken but, since Christmas

vacation has already been sacrificed this year, we do plan to take 5 days holiday from Good Friday through Armenian Martyrs' Day.

Keep us in your minds and hearts.  
Verne H. Fletcher

## Karjian Exposes Plight of the Beirut Community



Rev. Hovhannes Karjian

Everything you hear about Lebanon's security situation on the radio or you see on the television screens is true. We are living in extremely precarious circumstances. As I write this letter, I hear the rumble of bombs and rockets in an area not far from our place, that is, the so-called the Green Line. Whether in my office or in our home, I have no guarantee that projectiles will not hit us any time of the day. It is ironic that what we call fighting is not fighting at all,

because no side is interested in moving forward and occupying positions in "enemy territory." The lines are drawn. Fighters simply sit there on the line like sitting ducks and fire at each other, hardly hitting anybody on the opposite side. Every now and then they remember that they have to fire a few rockets on the residential areas beyond the Green Line. And this kind of rocket trading is intensified every time a political figure visits Beirut and/or there are negotiations of political or military nature going on. This happened during the Geneva and Lausanne conferences and the meetings in Damascus or Riad and Beirut. It seems that negotiations around the table become more efficient if they are accompanied by skirmishes on the battlefield, which is not a battlefield at all, but a densely populated city.

We thank God that our community suffered no casualty during the latest round of hostilities. Life goes on, offices, banks and shops are open, but everything seems artificial, because we go on living as if there is nothing wrong, knowing full

well that everything is wrong! I was informed last week that a telex was sent to you by the Reverend Sagherian about the situation and the plight in which our people are expected to find themselves in the very near future, even if the hostilities end today. *For inflation is on the rise, business is stalled, professions are at a standstill.* All these and connected ills and their consequences will take a long time to correct. May God help us. Thank you for your concern relevant to our needs and readiness to help us cope with contingencies.

Haigazian College began its second semester classes last week with an enrollment of 175 students. That puts an unwelcome strain on the budget of the current fiscal, but measures have been taken to minimize the pressure, such as dismissal of part-time teachers. It is really an act of exceptional courage to conduct educational activities under the prevailing circumstances, when assassinations, kidnappings, bombings and threats are commonplace, as you may have heard through the media.

## Sagherian Reveals the Dilemma of Schools in Lebanon

**The Rev. Hagop Sagherian**, Chairman of the UAECNE Central Committee, has telexed the following:

This is a short report about our schools and churches.

... Armenian Evangelical College in West Beirut has so far completed approximately 75 school days out of a needed 160 day minimum to complete the school year.

... Our schools in East Beirut have hardly covered 35-40 days.

... Haigazian College has completed the first semester and is now continuing with the rest of the school year with a reduced student body of 175, instead of

the 285 enrolled at the beginning of the year.

... There have been few days that the graduating classes of our high schools have been able to meet for classes. If the situation stabilizes a little, more classes may meet.

... We expect big school deficits because when schools re-open, there will be fewer students. Even for paying students there will be a problem since unemployment is high and most factories have closed down. For the last 4 months, we have only had 24 hours of electricity per week during working hours, therefore, even the small private



The Rev. Hagop Sagherian (middle) with group of Armenian students at the NEST.

businesses are unable to operate.

... From past experience, it is not practical to distribute relief. This is because most people are ashamed to sign up for relief, even when they badly need it. We now think that it is better to help them indirectly by assisting with their children's tuition. Jinishian initiated a similar practice a few months ago by distributing 10,000 dollars to help buy textbooks,

copybooks, and uniforms for needy children in 15 Armenian Elementary Schools in the Bourj Hamoud area.

... All our churches are open, but attendance is low because of the unsafe situation.

... No casualties have been reported during the recent fighting, with the exception of Mano Manougian, of whom you may have already heard.

... Two days ago, a hand grenade was thrown at the N.E.S.T. It broke a number of window panes. We suspect the reason is that they did not close down the school on a day in which there was a general strike in the city.

... Sixty to sixty-five Moslem refugees are still living in the basement of the First Church.

## An Appeal From Near East School of Theology

*Editor's Note:* We have received an eloquent appeal from the Interim President of the Near East School of Theology (NEST), the Rev. Ray H. Kiely. Rev. Kiely, a retired pastor is one of those brave individuals who accepted the call to serve as Interim President of the NEST. We Armenians are deeply indebted to him and his wife for risking their lives to educate our future prospective ministers. Christian education directors and social workers. The need is immense at the NEST, and we would encourage you heartily to respond to that need in the most generous way you can as a reader of this column. We have interspersed his appeal with pictures and names of students to make the appeal more concrete.

Dear Friends in Christ,

Yesterday, the Rev. Hovhannes Karjian, President of our Board, was in my office. We had not had an opportunity for a chat for several weeks. To be briefed on what had been happening in our lives and how we perceived the future was essential. You might appreciate hearing about some of our conversation.

As you must know, Ras Beirut has experienced shelling since February 6 and the Lebanese Government is no longer in control of this area. The night of February 6 was especially devastating and resulted in great damage to property and many casualties. For almost a week shelling continued creating many more homeless.

The Karjians are unable to live in their home on the top floor of the school, but have moved down several floors for greater safety. Also, a portion of their school building has been taken over to

house the homeless. Hovhannes has been ill, but he and his family are all now well and safe. You can imagine the intense pressure under which he and his family labor.

During the heavy shelling, the Near East School of Theology opened their doors to the whole neighborhood. At times, there were 300 to 400 persons sheltered in our underground floors. The students and staff behaved magnificently and magnanimously. They shared their food, cared for children and took turns keeping watch on the ground floor.

People were welcomed with no questions asked. The only demand was that no arms be carried into the shelter. Per-



Pre-Theology student Paul Haidostian, son of Rev. Loutfi Haidostian.

sons who experienced the safety of our shelter and the caring of the students have responded with gifts of cake and candy. Those days were exceedingly difficult for everyone here and yet they were not without their blessings.

The marvelous part was the unity of the fellowship experienced during those harrowing days. No faculty or students were evacuated. It was decided that since "all were on deck" and the situation around the Near East School of Theology was tolerable the second semester would begin on February 20 as scheduled.

The school building itself sustained broken glass and some dents and gashes as at least one missile passed through the dining room and kitchen area. Many shells exploded in the area and one as near as fifty feet, but this beautiful facility was spared more serious devastation.

So we are in the middle of our third week of the second semester. Yesterday, American University and Beirut University College opened but with decreased enrollment. Monday, March 14, Haiga-

### ARMENIAN TRAINEES FOR THE CHRISTIAN MINISTRY AT THE NEST M. Div.

Boynarian, Avo  
Melkonian, Mgo

### B. Th.

Aghabegian, Samuel  
  
Bachelor of Arts in Christian Education  
Cholakian, Lima  
Der-Garabedian, Lucy

### Pre-Theology

Haidostian, Paul

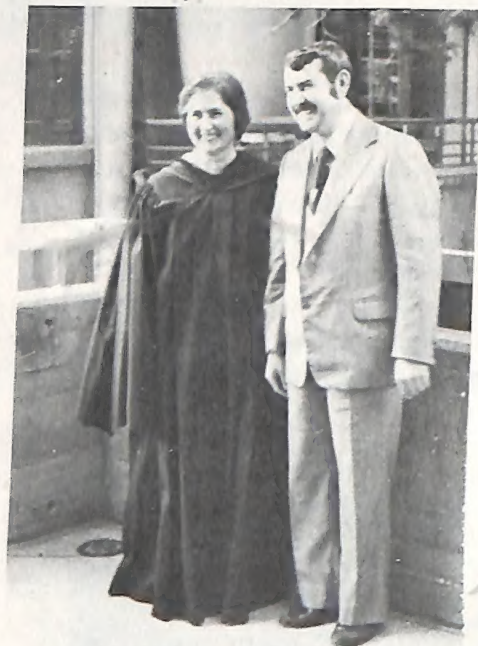
### Special Students

Azniguan, Vahe  
Sarkissian, Varoujan

### Special English

Selim, Hartoune





Arpine and Samuel Aghabegian

Melkonian completed his studies with us in February and is working in the area. He will return in June for graduation. The above are part of our student body of more than forty students. Our count is still not complete as some new students have been arriving late due to the difficulties of travel.

The airport has remained closed for more than a month. You can imagine how difficult it is to receive mail, phone calls and even telexes. We sometimes feel very cut off from the rest of the world. And yet in our hearts we know that many, many people are praying for us and care deeply about us.

As the parties involved turn to the bargaining table, we dare to hope that better days are ahead. So many disappointments and so much suffering have been endured by the people of this area. Certainly, it is time for encouragement and new beginnings.

The Near East School of Theology has braved nine years of tribulation and yet has persevered and remained faithful to her calling to prepare new lively Christian leadership for the Middle East. The quality and commitment of our students is impressive. They are mature and have been tried by fire. You would thrill to the joy and peace that they personify.

When Dr. Chopourian said that he would welcome a letter from me to share with you, I was moved and grateful. I was certain that if you know of our situation, you would be sensitive, prayerful and generous in your support.

Our needs are multitudinous and great. Surviving and even flourishing in

such a crisis situation is costly. There are repairs to be made, additional food costs to be absorbed, salaries for extra help to clean the debris, telexes and phone calls of reassurance to families, assistance to staff persons rendered homeless and a vast assortment of emergency ministries. But these represent but the tip of the iceberg. The Near East School of Theology faces the need to replace some of its foreign staff whose salaries and maintenance have been donated, with paid personnel from this area. Our salary scale is ridiculously low—probably one-half or even one-third of similar positions in the states. Yet prices here far exceed those where you are. Also, we must face immediately the need to house more staff within our building for economic and safety reasons. This requires us to start today rearranging and refurbishing our dormitory area. Yet our building at the moment is completely filled to overflowing. As soon as we can muster the energy, the time and more insight into the future, we must launch forth on long-range development. Our opportunities are limitless. Our resources, apart from spiritual ones, are meager.

You are our lifeline. If you are able to provide us with financial support, we will be so grateful, and we promise to use every penny wisely and generously to serve others in the name of Jesus Christ.

In all sincerity, I must confess that I stand in awe before the high commitment to Jesus Christ of the Armenian people. I am persuaded that you will help us in our of need.

Ray H. Kiely, Interim President

## հայերէն բաժին

### ԾԱՂԿԵՊՍԱԿ

Դուք, ապրիլեան քսանչորսի,  
Ապրիլ էիք ձեր կանաչով  
Որ կ'ոռոգէր ամէն հայր ու հոգի,  
Արեւ էիք ձեր ճաճանչով  
Որ հայ տունին մէջ կը վառէր ճրագ ոսկի  
Հեղեղ էիք ձեր կարկաչով  
Որ վեհաբար կը քալէրգէր Հայքէ ի Հայք,  
Դրօշ էիք ձեր շառաչով  
Որ թեւ կուտար հայ տաճարին ու դպրոցին:

Դուք, ով միլիոն,  
Արիւնագանգ աւազներէն Տէր Զօրներու,  
Արիւնահոս ալիքներէն Եփրատներու,  
Մեարոպաշունչ Այրուքներով  
Նորէն, նորէն կ'աւետէք  
Արեւափառ յարութիւնը Հայ հոգիին—Որ չի մեռնիր...  
Եւ այս գեղօնն ընծայ ձեզի ծաղկեպսակ  
Իմ հայ սրտէս միլիոններգակ:

ԺԱԳ. ՅԱԿՈԲԵԱՆ

### ՀԱՅ ՄՕՐ ՍԻՐՏԸ

Ախ, մօր սիրտը, հայ մօր սիրտը,  
Եարար սար է չգիտեմ,  
Այսքան տանջա՛նք, վի՛շտ, տառապանք,  
Ո՛րն է տարել, չգիտեմ:

Ծովից խո՛ր է,  
Վշտի ծո՛ւլ է,  
Հայ մօր սիրտը  
Կարօցիմ... .

Գաղթ է տեսել, մահ ու սարսափ,  
Արիւ՛ն, աւե՛ր, կոտորած... .  
Մանուկն եւ գրկից խել  
Ու թրատել աչքի դէմ... .

Ծամբաներում անապատի,  
Սեւ օրերին եղեմնի... .  
Հառաչել է քարը գրկած՝  
Տառապանք երկունքի... .

Մաքստել է դիցազնաբար  
Բռնութեան դէմ ռոմիսի,  
Կործքն է աւել սրերի դէմ՝  
Յանուն ազգի ու պատիւի... .

Մաքստել է, որ հայ մնայ,  
Հայ մանուկը նորածին,  
Մաքստել է, որ վառ մնայ  
Հայոց լեզուն մայրենի:

Լոյսից վառ է, Սուրբ տաճար է,  
Հայ մօր սիրտը Կարօցիմ:  
Ծովից խո՛ր է, Յոյսի ծո՛ւլ է,  
Ա՛խ, մօր սիրտը Քնքազգիմ... .

## ՀԱՅԵՐԷՆ ԱՍՏՈՒԱԾԱԾՈՒՆԶ ՄԵԾ ՏԱՌԵՐՈՎ

Հաճոյքով կը հաղորդենք թէ այժմ Հայ Աւետարանական Ընկերակցութեան գրաստանէն կարելի է ստանալ հայերէն մեծատառ Աստուաշունչներ եւ Նոր Կտակարաններ, որոնք կը ներկայանան զեղեցիկ լաթակազմով, տպագրական մաքուր որակով եւ մեծ ու զիրար թեւեւ չհասնող տառերով: Աստուածաշունչի այս աննախընթաց տպագրութիւնը պատրաստուած է Հայ Աւետարանական Ընկերակցութեան կարգադրութեամբ, յատկապէս զիրացնելու Աստուծոյ Խօսքին ընթերցումը մեր տարեց սերունդին, ինչպէս նաեւ բոլոր անոնց համար որոնք նոր կը սորվին Հայ լեզուն:

Լման Աստուածաշունչի իւրաքանչիւր օրինակի գինն է 18 տոլար:

Նոր Կտակարանի իւրաքանչիւր օրինակի գինն է 6 տոլար:

Քսան առ հարկերի զեղչ կը տրուի բոլոր այն եկեղեցիներուն որոնք կ'ապսպրեն 10-ը կամ աւելի օրինակներ: Վերոյիշեալ գիններուն վրայ պէտք է աւելցնել առաքման ծախսերը:

Ստանալու համար լեցուցէք վարի կտրօնը եւ զրկեցէք Աւետարանական Ընկերակցութեան կեդրոնատեղին հետեւեալ հասցէով:—

Armenian Missionary Association of America, Inc.  
140 Forest Avenue  
Paramus, New Jersey 07652

Հաճեցէք մեզի ուղարկել  
\_\_\_\_\_ օրինակ(ներ) Հայերէն Մեծատառ  
Աստուածաշունչ, իւրաքանչիւրը 18.00 տոլար:  
\_\_\_\_\_ օրինակ(ներ) Հայերէն Մեծատառ Նոր  
Կտակարան, իւրաքանչիւրը 6.00 տոլար:

☐ Կը ներփակեմ \_\_\_\_\_ տոլար:  
☐ Հաճեցէք զրկել մեր հաշուեցոյցը:

Անուն \_\_\_\_\_

Հասցէ \_\_\_\_\_

Հեռաձայնի թիւ \_\_\_\_\_

Հաճեցէք ձեր չէքերը գրել A.M.A.A.ի անունին:

To: **Armenian Missionary Association of America, Inc.**  
140 Forest Avenue  
Paramus, NJ 07652

Mail this Coupon Today

Yes, I(we) wish to share the burdens of our people in Lebanon. Enclosed please find my(our) gift of \$ \_\_\_\_\_  
I want this donation to be applied to the urgent needs of:

- ☐ Haigazian College  
☐ Near East School of Theology  
☐ Relief for Elementary and Secondary Schools.

Name \_\_\_\_\_  
Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

Zip Code \_\_\_\_\_

Make checks payable to the Armenian Missionary Association of America, Inc.  
All gifts are tax deductible.



# ՔԱԶԱԼԵՐԱԿԱՆ ԼՈՒՐԵՐ ՍՈՒՐԻՈՅ ՄԵՐ ԾԱՌԱՅՈՒԹԵԱՆ ԴԱՇՏԷՆ

Վեր. Պարզե Աբարթեան, Հայկաի «Քրիստոսի Եկեղեցի» Սանտարանչական Կեդրոնին Հովիւր, նաեւ Սուրբոյ Հայ Աւետ. Համայնքապետը, իր վերջին մէկ նամակով կը գրէ:-



Վեր. Պարզե Աբարթեան

Մենք անձնապէս, եւ հոգիւ եղբայրներուս ու Սուրբոյ Հայ Աւետարանական Համայնքային Ժողովի Գործադիր Մարմինի անունով, ինչպէս նաեւ ի դիմաց բոլոր մեր եկեղեցիներու, վարժարաններու, եւ եկեղեցապատկան կողմակերպութիւններուն ու ձեռնարկներուն սրտանց շնորհակալութիւն կը յայտնենք Հայ Աւետարանական Ընկերակցութեան, բարձրորդն գնահատելով Սուրբոյ մեր դաշտին յատկացուցած անոր խիստ բարենպաստ նիւթարարոյական օժանդակութիւնը:

Մեր կրթական գործը լաւ զարգացումի ընթացքի մէջ է, իսկ եկեղեցիներուն վիճակը, նոյնպէս աւելի բարգաւաճ մակարդակի հասնելու յոյսով յառաջ կ'ընթանայ: Քրիստոսի եկեղեցիի «Բեթհեզդա» դարմանատան օգտաշատ ծառայութիւնը, վերջին տարիներուն, աւելի եւս ընդարձակուեցաւ շրջանի մի քանի ուրիշ դարմանատուններու վերջնականապէս փակուելուն պատճառով: Հայ աշխարհիկներու ու իրենց ընտանիքներուն, վախճանեալ ուսուցիչներուն, ինչպէս նաեւ այլեւայլ մասնաւոր նպատակներու համար եղած հերթական նպաստը բնականօրէն կը շարունակուի եւ երախտագիտութեամբ կը յիշուի բոլորին կողմէ:

Մեր նոր ձեռնարկներէն մէկը Սուրբոյ դաշտին մէջ ծառայելու համար Երիտասարդաց Գործիչ մը պաշտօնի կոչելու յոյժ կարեւոր ծրագիրն է, որուն մասնաւոր ուշադրութիւն դարձուց Սուրբոյ Համայնքային Ժողովը եւ որոշեց չօչափելի գումար մը յատկացնել: Վրաստահաբար Աւետարանչական ալ իր հետաքրքրութեանց համաձայն, ինչպէս միշտ, այս անգամ ալ իր բարենպաստակ մասնակցութիւնը պիտի բերէ:

Միշտ երախտապարտ ենք ամէն բանի համար, եւ ջերմագին կ'աղօթենք որ Բարձրեալն Աստուած միշտ կանգուն ու կենսունակ պահէ Հայ Աւետարանչական Ընկերակցութիւնը, եւ իր առատ օրհնութիւնները թափելով աւելի եւս արդիւնաբեր դարձնէ անոր կեանքն ու գործը զաւիթ օրերուն մէջ:

(ՎԵՐ.) ՊԱՐԳԵՒ ԱԲԱՐԹԵԱՆ

## ԻՐԱՆԻ ՄԵՐ ԴԱՇՏԷՆ ՄԱՍԻՆ

Վեր. Ներսէս Խաչատուրեան, Թեմիքանի Հայ Աւետ. Եկեղեցիի նախկին հովիւր, 29 Փետրուար 1984 թուակիր նամակով մը կը հաղորդէ հետեւեալը:-

Վերջերս Թեմիքանի երկու ընտանիքներ այստեղ եկան այցելութեամբ եւ տխուր լուրեր բերին: Պետութիւնը կրօնական դաստիարակութեան համար հրատարակած է գիրք մը որուն մէջ Քրիստոս ներկայացուած է Ղուերանի դիմագծով եւ կ'ուզէ այդ գիրքը որպէս կրօնական դաստիարակութեան դասագիրք պարտադրել հայ դպրոցներուն: Հայ համայնքը բողոքած է այդ գիրքին դէմ, եւ Վեր. Միքայէլեան քննադատած է այդ գիրքը, բայց կառավարութիւնը իր դիրքէն փոխած: Իրանի Ազգային Ուղղութեան նախարարութեան կողքին, կազմուած է մասնաւոր յանձնախումբ մը, որ գաղտնի կը գործէ փոքրամասնութիւնները իսլամութեան դարձնելու: Պարսկերէն Ս. Գիրքի ներածումը սահմանափակուած է: Իսլամական օրէնքներու խտուրտութիւնը աւելցած է, մանաւանդ կանանց հազուադէպ տարազին վերաբերեալ օրէնքները: Բոլոր կիները անխորի, տունէն դուրս պէտք է ենթարկուին իսլամական կանանց յատուկ տարազին:

Մասնաւոր աղօթենք որ Տէրը իր եկեղեցիին արթուն եւ զգաստ պահէ որ քաջութեամբ եւ հաւատարմութեամբ դիմագրաւէ իսլամական ճնշումները:

(ՎԵՐ.) Ն. ԽԱԶԱՏՈՒՐԵԱՆ

## ՀԱՅ ԱՒԵՏԱՐԱՆՉԱԿԱՆ ԸՆԿԵՐԱԿՑՈՒԹԵԱՆ ՊՈՒԷՆՈՍ ԱՅՐԷՍԻ ՄԱՍՆԱԾԻՒՂԻՆ ՀԱՆԴԷՍ ԵՐԵԿՈՅԹԸ

Շաբաթ, 17 Դեկտեմբերի երեկոյեան, Հայ Աւետարանչական Ընկերակցութեան շէնքին մէջ տեղի ունեցաւ Ծնունդի եւ Նոր Տարուան տօնակատարութիւնը:

Ճիշդ ժամուն ներկայ էր կոկիկ բազմութիւն մը: Բեմին աջ կողմը դեռեղուած էր Ծնունդի զարդարուն տօնածառը, իսկ բեմին խորը, ծաղկեղալարներ Ծնունդի գունաւոր մոմերու պլպլուն լոյսերով ողողուած, այս բոլորը միացած իրարու խիստ խորհրդաւոր տեսք մը կ'ընծայէին բեմին: Օր. Քրիստինա Թէրզեանի դաշնակի վրայ նախանուագէն վերջ, օրուան հանդիսավար Պր. Արթուր Տիարեան բացաւ հանդէսը, նախ ներկաներուն բարի գալուստ մաղթեց, ապա հակիրճ ձեռնով տուաւ օրուան տօնակատարութեան իմաստը, եւ հրաւիրեց Պր. Սարգիս Կիւլլիւճեանը խօսելու, որպէս օրուան գլխաւոր բանախօսը: Պր. Ս. Կիւլլիւճեանը նախ շնորհակարտեց Հայ Աւետարանչական Ընկերակցութեան Վարչութիւնը, որ ամէն տարի կը կազմակերպէ այսպիսի նշանակելի հանդէս-երեկոյթներ, ապա կարդաց Աւետարան ըստ Ղուկասի 2րդ գլխին հատուած մը, ուր կը պատմուին Յիսուսի ծնունդին պարագաները եւ մատուց սրտաբուխ պատգամը, որպէս բնաբան գործածելով Աւետարան ըստ Յովհաննու Ա. գլխուն 12րդ եւ 13րդ համարները: «Բայց անոնք որ զինք ընդունեցին, անոնց իշխանութիւն տուաւ Աստուծոյ որդիներ ըլլալու, որոնք կը հաւատան իր անուանը, որոնք ոչ արիւնէ եւ ոչ մարմինի կամքէ, ոչ ալ մարդու կամքէ, հապա Աստուծոյ ծնան:» Հետեւեալ հովիւներուն որոնք փառաւորեցին Տէրը եւ օրհնութիւն

երգեցին: Հետեւեալ մոգերուն որոնք երկրպագեցին եւ նորագուած ուրիշ ճամբով իրենց երկիրը գացին. եւ իր խօսքերը վերջացուց ի միջի այլոց ըսելով «Յիսուս աշխարհ եկաւ եւ մարդացաւ որպէսզի մեզ աստուածացնէ»: Յարգելի պատգամաբերը իր խօսքը վերջացուց երկու շարականներով՝ «Որհնուրդ մեծ եւ սքանչելի» եւ «Այսօր տօն է Ծնունդեան, Աւետիս»:

Արտասանութեամբ հանդէս եկաւ Օր. Վիքթորիա Ֆերնանտէս (Դարբինեան), խիստ սահուն եւ մաքուր առողանութեամբ արտասանեց ժառ Յակոբեանի «Առանց քեզի» բանաստեղծութիւնը: Ժողովուրդի կողմէ երգուեցաւ՝ «Լուս գիշեր, սուրբ գիշեր» ծնունդի երգը, առաջնորդութեամբ դաշնակի, զոր նուագեց տիկ. Էլիզա Շատարեւեան: Պր. Կարապետ Թէքիրեան՝ արտասանեց Վեր. Սամուէլ Պազապեանի «Առաջնորդող Ձեռքը», խորապէս տպաւորելով ունկնդիրները: Ժողովուրդի կողմէ երգ մը եւս երգուեցաւ նոր տարուան առթիւ՝ «Եկէ՛ք մեր ճամբան նորոգենք», դաշնակի ընկերակցութեամբ տիկ. Էլիզա Շատարեւեանի: Պր. Իսահակ Շատարեւեան կարդաց Վեր. Անդրանիկ Ա. Պետիկեանի «Նոր եղիր» գրութիւնը՝ նոր տարուան առթիւ գրուած: Պատգամաբերները, երգիչը, արտասանողները եւ դաշնակահարը արժանացան հանդիսականներու խոր գնահատանքին, զոր արտայայտեցին երկարատեւ ծափերով: Բոլոր ներկաները հիւրասիրուեցան Ծնունդի աւանդական կարկանդակով, անուշեղէններէով ու զովացուցիչներով: Մինչ ներկաները կը հիւրասիրուէին, ստեղծուեցաւ շատ հաճելի մթնոլորտ մը, որ տեւեց մինչեւ ուշ առտն: Ի վերջոյ հանդիսականներու յոտնկայս «Հայր Մեր»ի երգեցողութեամբ վերջ գտաւ հանդէս-երեկոյթը եւ հանդիսականները մեկնեցան սրահէն ուրախ ու գոհ տրամադրութեամբ:

ԹԱԳԻՈՐ ՏԷՏԷՆԱՆ

## ԳՆԱՀԱՏՈՒԹԻՒՆ ԱՅՑԵԼՈՒԹԵԱՆ ՄԸ ԱՌԻԹՈՎ

Ծ. Խ.- Հետեւեալ նամակը, ստորագրած՝ ՏԻԿ. ԵՂԻՍԱԲԷԹ ՊԵՏՐՈՍԵԱՆԻ կողմէ, նրախոյանքով կը բաժնեկցինք մեր ընթերցողներուն հետ, որպէս օրինակ մը այն մեծ թիւով թղթակցութիւններէն, որոնք կը հասնին մեզի մեր անդամներէն ու բարեկամներէն: Տիկ. Պետրոսեան, Ճառլըր (Գալիֆորնիա) ընկալող իր գաւակներուն եւ անոնց ընտանիքներուն հետ, երկար տարիներէ իվեր հաւատարմութեամբ ու առատաձեռնութեամբ կ'օժանդակէ Աւետարանչականի կեանքին ու գործին:

Յարգելի Պատ. Մովսէս Ծանապեան, Սրտի խոր զգացումով, շնորհակալութեան այս երկտողը կը գրեմ յայտնելու քեզի թէ որքան հաճութով կը կարդամ այն «Հատընտիր Պատմութեան» գիրքը, զոր ինծի նուիրեցիր: Տէրը օրհնէ քեզ եւ ալ աւելի օրհնաբեր ընէ բոլ աշխատանքը: Չեմ ուզեր ձեռքէս վաճառել այդ սքանչելի գիրքը, ուր շատ մը պատմութեան գեղեցիկ պատկերներ կ'աւանդեն: Առ ի շնորհակալութիւն ու գնահատութիւնը այդ գեղեցիկ նուէրին, 100

տոյարի չէք մը կը զրկեմ A.M.A.A.ին: Աստուած թող ալ աւելիով վարձատրէ ձեզ բոլորդ: Դարձեալ շնորհակալ եմ այցելութեանդ եւ գեղեցիկ աղօթքին համար:

Մեր սիրելի Փրկչին անունով,

Քոյրդ՝

ԵՂԻՍԱԲԷԹ ՊԵՏՐՈՍԵԱՆ

## ԿՈՉ ՀԱՅ ՏՊԱՐԱՆԱՏԷՐԵՐՈՒՆ

Ամերիկեան ՔՈՄՓԻԿԻՐԱՖԻԲ ԸՆԿ. ԷՏԻԹ-ՐԱՅԹԸՐԼ լուսատիպ մեքենաները գործածողներուն տարիներով երազը՝ այժմ իրականութիւն դարձած է: Շնորհիւ ֆրանսական մասնաճիւղին, պատասխաններուն վրայ Մեսրոպեան գրերը կը ցուցադրուին լատինականներուն նման. այս կերպով՝ տաժանելի գրաշարութիւնը հաճելի զբաղումի վերածուած է: Բոլորին նոր տառատեսակներ ալ ներկայիս մատչելի են: Յաւելեալ տեղեկութեանց համար դիմել «Բանբեր» ամսաթերթի խմբագրին՝ հետեւեալ հասցեով:-

A. TOPOUZKHANIAN  
13, Rue des Allies  
69100 Villeurbanne (France)  
Telephone (7) 889 - 21 - 44

## ԱՆՆԱԿԻՒԼ ԳԱԶԱՆԾԵԱՆ

Աննակիւ Գազանճեան ծնած է իւրերեք քաղաքին մէջ 1884ին: Կրթութիւնը կը ստանայ Եփրատ Գողթնի աղջկանց վարժարանին մէջ: Շրջանաւարտ ըլլալէ ետք կ'ամուսնանայ հանրաժանօթ վաճառական՝ Յովհաննէս Գազանճեանի հետ:

Աննակիւ եւ Յովհաննէս, երկու Գազանճեան գերդաստանները միացնելով՝ կը կազմեն Երջանիկ ընտանիք մը, որմէ կը սերին հինգ գաւակներ՝ աղջիկներ՝ Զուարթ, Վերժին եւ Էլիզ, ու մանչեր՝ Տիարն եւ Գառնիկ:

Իր վաղ հասակին Աննակիւ Գազանճեան կ'ունենայ հոգեւոր արթնութիւն մը, Պատ. Եղոյեանի միջոցաւ: 1915ի Հայկական կոտորածներուն, Աննակիւի ամուսինը զոհ կ'երթայ անհամար հայերու հետ: Առանձին մնալով՝ Աննակիւ իր փոքրերուն պաշտպանութիւն ու սփոփանք տալով, կը վերապրեն իր ընտանիքին մնացորդը: Կոտորածէն ետք կը նուիրուի հայկական բեկորները փրկելու գործին, Near East Relief կազմակերպութեան մէջ ծառայելով: Զաւակներով միասին, 1923ին, կը ձգէ Թրքական հողերը ու կ'անցնի Գանատա, ու ապա Միացեալ Նահանգներ, հաստատուելով Տիբրոյթ քաղաքին մէջ: Հոն կ'ապրի երկար տարիներ, նուիրուելով քարոզչական ու աւետարանչական գործին: Հոն, նաեւ, իր գաւակները կը ստանան իրենց կրթութիւնը Քրիստոնէական միջնորդութիւն մէջ: Իր զուարթ, Վերժին, Billy Graham աւետարանիչին դասընկեր ըլլալով օգտակար ծառայութիւն կը մատուցանէ անոր քարոզչական գործին:

Աննակիւ, 1975ին, կը փոխադրուի Ֆրէզնո, ուր կը շարունակէ իր շինիչ աւետարանչական քարոզչութիւնը: Աննակիւ Գազանճեան հոգին կ'աւանդէ 93 տարեկանին: Իր մարմինը կ'ամփոփուի Ֆրէզնո-ի Արարատ-Մասիս գերեզմանատան մէջ:





# OBITUARIES

**Sympathies extended:** — The Board of Directors, the Executive Director, the Field Directors and the staff, all of whom are acquainted with the deceased, their families and relatives through the AMAA records, extend their sincere and deep sympathies to the immediate kin, relatives and friends of the deceased, whose obituaries, transmitted to the Editor by pastors, friends or relatives, are recorded below.

"Let not your heart be troubled," said our Lord, "ye believe in God, believe also in me. In my Father's house are many mansions . . . I go to prepare a place for you. . . I will come again, and receive you unto myself." (Jo. 14:1-3). This is the hope by which we should all live.

## G. MOORADKANIAN, CORPORATE LAW SPECIALIST AND FORMER AMAA PRESIDENT 1891 - 1984



Gregory Mooradkanian

Gregory Mooradkanian, 93, a well-known attorney and a former two-term President of the AMAA, entered his eternal rest on Wednesday, March 21 at his home in North Andover.

Throughout his 57 years as attorney in private practice, 53 of them in Boston, Mr. Mooradkanian also used his vocational expertise in the service of his church, the Trinity Congregational, Andover Association of Congregational Churches, Boston Congregational Men's Club, State Laymen's Council, Boston Harvard Club, International Institute of Greater Lawrence, and especially the Armenian Missionary Association of America (see tribute paid to him in the AMAA NEWS, Aug. 1982 issue, Vol. XVI, No. 4).

He served with the 36th Machine Gun Battalion of the 12th (Plymouth) Division of the U.S. Army during World War I. He was a member of the North Andover Republican Town Committee and was elected a delegate to three Republican State Conventions. He also served as chairman and legal advisor to both the North Andover Zoning Board of Appeals and the Planning Board.

Like many Armenians, Gregory also has a personal story to tell of how God worked in his life and that of his family to spare them from the Turkish massacres. During the Harpoot massacres of 1895-1896, his home came under attack. A Turkish official of that district, seeing the soldiers attack, immediately intervened, shouting: "That house is a protected one." His was the voice of authority, and the family was saved. Because of the extremely

unstable political conditions, however, the Mooradkanians left their home shortly after this incident and sailed for America the turn of the 20th century.

He was the widower of Zabelle (Condayan) Mooradkanian and is survived by a son, Edward H. Mooradkanian of North Andover; a daughter, Ruth Ann Mooradkanian of North Andover; a brother, Dr. M.N. Mooradkanian of North Andover; a sister, Agnes Mooradkanian of North Andover; a nephew, Dr. Richard Mooradkanian of North Andover; and nieces, Helen S. Mooradkanian of North Andover and Mrs. Gordon (Louise) Homer of Stow, Mass.

In AMAA circles, Gregory was associated with many of the AMAA greats. He worked together with Stephen Philibosian, the great benefactor. He worked with Judge Nazareth Barsumian, Samuel Hekimian, Harry Kuljian, Dr. Jacob Hekimian and Attorney Martin Hatch. Each and every one of these men gave much of themselves, and Gregory is counted among the great ones.

We are grateful and thankful to Attorney Gregory Mooradkanian and thank him for using his capabilities and talents to help this Association grow.

## PAROUIH S. AGBABIAN 1894-1984

Parouhi Agbabian was born on September 20, 1894 in Adapazar, Turkey. She was the daughter of Rev. Sdepen Mahshigian of Kessab and Sara of the Jejizian family of Adapazar. Parouhi lost her mother at the age of one on September 25, 1895. Four days later, her six-year-old brother, Hrant, was killed in an accident while playing in the front yard of their house. Two years later, at the age of three, Parouhi went to Kessab with her father.

Rev. Mahshigian, Parouhi's father, had a great influence on her life. He was a remarkable preacher and a devoted father. As a young boy of 11 or 12, he had left his home in Kessab (now in Syria) and had gone to Alexandretta, where he had convinced a boat captain to take him to Constantinople in exchange for work on board the ship. He had enrolled at Bebek College and earned his way through school by taking care of an American missionary's stable of horses. He came back to Kessab as a minister, got married and had three daughters and one son, and several other children who died as infants. Upon the death of his wife, he returned to Constantinople where he married Sara, Parouhi's mother. Sara was a widow who had lost her first husband after seven months of marriage. Upon Sara's death, Reverend Mahshigian was

burdened with the care of young Parouhi. Parouhi remembers seeing her mother's picture but during the first deportation of Armenians from Kessab, their home was looted and burned as was all of Kessab.



Parouhi S. Agbabian

When Rev. Sdepen Mahshigian died in 1914, Parouhi was in Marash. During the intervening years, she attended the Armenian Evangelical School in Kessab until age 13 when with a group of students she was sent to Aintab where she graduated from the American Seminary for Girls three years later. She then taught one year in Hasanbeyli and one year in Kessab before going to Marash for her college education. Upon graduation, she taught at an orphanage in Aintab whose director was Rev. Abraham Harutunian.

In 1919, July 19, she was engaged to Rev. Siragan Agbabian, pastor of the Second Armenian Evangelical Church of Marash. Six weeks later, they got married, on September 4, 1919, when she was 24 years old. Soon after, they were caught in the tragic events of the Armenian massacres and deportations. She worked for a year as the Secretary of Dr. Stanley Kerr of the Near East Relief. In 1920, when the French troops left Marash abruptly, Parouhi, who was pregnant, and her mother-in-law, took refuge in an orphanage while her husband, along with more than 3,000 men, escaped Marash by walking in the snow under cover of darkness. Many persons perished along the way. Parouhi knew one-and-a-half years later that her husband had survived, and when they were reunited in Cyprus, she presented to her husband their first-born son, Zaven. Their three other children, Mihran, Lucie and Hrant, were born in Larnaca, Cyprus, where her husband served as a minister until 1932. The family moved to

Aleppo, Syria, where Rev. Agbabian was pastor of the Emmanuel Armenian Evangelical Church until 1953, when Rev. and Mrs. Agbabian joined their three children in California. Their oldest son, Zaven, was deceased in 1945 after an illness that had lasted eight years.

During the years in Aleppo, before her son was taken ill, Parouhi had dedicated all her time to work with her husband in conducting prayer meetings, making visitations, and helping many who needed spiritual sustenance.

In the United States, she continued her ministry on a person-to-person basis by seizing every opportunity to spread the Christian message, and through her letters and articles in religious periodicals, she tried to reach others in farther places. Her children often hear from unexpected places the blessings they have received by her contacts with them.

After the loss of her husband in 1971, Parouhi had the good fortune of living one block away from the First Baptist Church of West Los Angeles. The void in her life was richly filled with the Christian love that her new friends and ministers of this church showed to her.

Mother Parouhi Agbabian was hospitalized on Monday, March 5, and passed away on Friday morning, March 9, 1984. She was alert, thankful, communicative and prayerful in the hospital. She said to her children that she had two homes, one here on earth and the other in heaven, and she would be happy when she left the hospital to go to either place. It was God's will to call His beloved to the home in heaven.

The Executive Director, writing on behalf of the AMAA Board, stated: "Parouhi was true to her name; she was good. She was of tremendous help to her husband in his ministry in different countries; she was an inspiration to the women she so lovingly served; she was faithful to her Lord whose 'Good News' she expounded single-mindedly and won souls to Christ. She was not ashamed of the Gospel of Christ 'for it is the power of God unto salvation to every one that believeth.'"

Mrs. Agbabian is survived by her sons, Mihran, married to Elizabeth; Hrant, married to Alidz; her daughter, Lucie, married to Harmon Hubbard; her grandchildren, Paul, Bryan, Michael, Ari and Areni; and many relatives and friends.

## LAWRENCE KAREKIN (CONDRAJIAN) CONE (1889-1984)

Lawrence Cone, architect and sculptor, born in Yozgat in 1889, entered his eternal rest on January 23, 1984 in Oakland, Calif. Memorial services were held at the First Congregational Church of Oakland on Saturday, January 28.

Mr. and Mrs. Cone visited the AMAA offices in New York back in 1969 when Mr. Cone was searching for a good publisher of the book he authored entitled, *Armenian Church Architecture From 4th to 9th Century*. He did find a publisher and after much trials



Lawrence K. Cone

and tribulations the book came off the press and became a very popular text for Armenians and non-Armenians interested in Armenian architecture. The AMAA became the promoter of that book and continues to list it in its booklists.

Mr. Cone was licensed by the State of California as an architect in 1909 and throughout the years he designed many California churches, including, in 1912, the Holy Trinity Armenian Church of Fresno which is architecturally the first of its kind in the United States. He also designed St. Vartan Armenian Church in Oakland and the Sunday School building of the First Congregational Church of Oakland.

He was originally named Lawrence Karekin Condrajian, but when he became an American citizen, the judge advised: "You can't go through life with a long name like that," and changed his name to Cone.

Mr. Cone was very much of an Armenian at heart and he supported Armenian causes, particularly the organizations that helped Armenians in their various needs. He was a staunch supporter of the AMAA and an active member of the AGBU for 72 years.

Surviving are his wife of 66 years, Zuvart G. Cone; three daughters, Doris Jean Cone of Oakland, Gloria Frank of Moraga and Lorraine Ratto of San Diego; five grandchildren and two great grandsons.

## LYDIA TASHJIAN (1911-1984)

Lydia Tashjian, nee Boyajian on Sept. 15, 1911, in Aintab, Turkey to Khacher and Doudou Boyajian (nee Cherchian) was the youngest of three sisters, Marie and Yeranig.

During World War I, they were deported to the deserts of Der-Zor to die. At the small town called Berejik, the Turks discovered Lydia's father had a barrel of navy blue dye among his meager belongings so they kept him to dye their yarns. Here he worked for four years and the family was spared death. In 1918 the family returned to Aintab where Lydia received her elementary education. In 1922 they migrated to Aleppo, Syria, where she continued her



Lydia Tashjian

education at the American High School for Girls. Upon graduation she and one of her sisters became very successful dressmakers.

At the age of 21, she married Vartan Tashjian who took her to Jerusalem to be the "Matriarch" of a big clan.

While in Jerusalem she became the mother of three sons, Krikor, Sebouh and Berj Tashjian. Here, the young bride had a multitude of responsibilities upon her shoulders, but it was also in Jerusalem that she accepted the Lord Jesus as her personal Saviour. This marvelous experience gave her the joy and the strength she needed while going through trying times.

During the 1947 Arab and Israeli war the family fled to Jordan and there they attended the church of Rev. James Chamichian, where her three sons and husband were wonderfully saved and became on fire for the Lord.

In 1956 the family moved to Los Angeles and attended the Armenian Immanuel Church where The Rev. Ardavazd Minaesian was the pastor. In 1962 she lost her husband in a tragic car accident. Lydia had the pleasure of seeing all her three sons happily married and enjoyed her grand children greatly.

During the past several years, Lydia was very active as the treasurer of the Senior Ladies Aid. She was an ardent supporter of Christian Education and community services both in Armenian and American communities. She also had a special interest in supporting organizations which reached out to needy children throughout the world among which was her preferred Armenian Missionary Association of America.

Lydia was a spirit-filled Christian who spent much time in prayer, interceding for others. She was a woman of great faith, of God-given wisdom and an understanding heart through which God used her to be a blessing to all those who came in contact with her.

In memory of Lydia a substantial Memorial Endowment Fund has been established with the AMAA by friends and relatives.

She is survived by her three sons and their wives, grand children, nieces, nephews,



cousins and a host of friends who will miss her greatly. Although she's gone to that fairer land, her sweet memories will linger with her loved ones until they meet her in Glory.  
Sebuh Tashjian

#### FLORA I. SARKISIAN

Flora I. Sarkisian of New York City, a great humanitarian and philanthropist, died on January 2, 1984 in Mattatuck, L.I. at the age of 90 from bronchial pneumonia. She is survived by her four children, Miss Isabel, Arthur, Dicran M. Jr. and Mrs. Virginia Petersen of Pinehurst, N.C. Her husband, Dicran M. Sarkisian, predeceased her in 1947.

When Mrs. Sarkisian was 6 months old, her parents, Mr. and Mrs. Paul Iskiyan, migrated to America from Istanbul, settling first in Baltimore, then moving to New York. After attending Northfield Seminary in Massachusetts, she married Dicran M. Sarkisian at the age of 21.

In 1918, Flora became the first president of the Women's Central Committee and was elected national president of the AGBU of America in 1946, serving with enthusiasm and able leadership, her home and her heart always open to the causes of the Union.

She shared not only herself and her wealth with many charitable organizations, but she unobtrusively helped a great many individuals, mostly Armenians. Among these organizations was the Armenian Missionary Association of America, which she supported, wholeheartedly and generously. Her contributions to the AMAA are in six figures with income assigned for theological training, medical scholarship and assistance to Armenian students at Haigazian College. She was also a valued member of the Armenian Evangelical Church of New York.

Possessing an outgoing personality, delightful sense of humor and a sincere Christian attitude for the need and concern of others, she was not only loved and respected by all who knew her, but became a model for many of the young women in Armenian circles. She was a true Armenian, but more importantly, a genuine Christian. She had a forgiving heart. Hardly anyone knows how warmly her heart went out to the victims of a destructive earthquake in the interior of Turkey. She wanted to send \$5,000 for use of those suffering hardships. She reluctantly gave up the idea when it was pointed out to her that we could give no assurance that those in real need would be the beneficiaries. Such was the depth of her faith.

Flora Sarkisian will long be remembered by those whose lives she has touched with her unselfish sharing of herself and her material blessings.

#### MARION B. SARIAN

Philadelphia-born Marion B. Sarian of Winchester, Va., beloved wife of Arlen K. Sarian, daughter of Esther Balukjian and the late Puzant Balukjian, and sister of Harry Balukjian of Bethesda, Md. and Robert Balukjian of



Marion B. Sarian

Havertown, Pa., had a sudden attack while teaching Sunday School and was pronounced dead at the Winchester Memorial Hospital. Funeral services were held on January 31 at the First Baptist Church in Winchester.

Born on July 22, 1931, Mrs. Sarian graduated from Temple University Dental School and worked as a dental hygienist. Growing up in a home where her parents sincerely loved the Lord, Marion's life reflected her own love and commitment to God.

In her compassion to bring lost women in the community to Christ, Marion inspired the founding of a Christian Women's Club in her area and left an impact on all who knew her to continue in the work that she started. Her zeal to serve Christ also included her involvement with the Youth for Christ, Campus Life as well as being a founding member of the Fellowship Bible Church in Winchester.

A few excerpts from a testimony by her son Dan give a deeper insight into Marion's life: "To so many she will be remembered as a special servant of God. . . She did nothing from selfishness or empty conceit, but with humility of mind she regarded others as more important than herself. . . She set apart her life to encourage young women to love their husbands, to love their children, to be sensible, pure, workers at home, kind, and to be subject to their husbands so that the Word of God might not be dishonored'. . . We know that because of your death that life will be so much more precious to us. We commit ourselves to carrying on your plans, fulfill your dreams and to catch your vision. You have fought the good fight, you have finished the course, you have kept the faith. There is now laid up for you the crown of righteousness which the Lord whom you loved so much has awarded you."

Her family and friends in Christ look forward to seeing her some day in glory.

#### NEVART ISKENDERIAN (1909-1984)

Nevart Iskenderian, wife of Dr. Haig Iskenderian, and sister of Adelaide Surgeon, both of whom predeceased her, was born on September 28, 1909 in Marsovan. Her father, Arshag T. Daghljan, son of Dr. and Mrs. Thomas Daghljan, was born in Aintab in 1876 and was educated at Anatolia College in Mar-

sovan and at the Munich Conservatory of Music in Germany. He was a composer, conductor and professor of music. Nevart's mother, Yeranouhie Shahbaz, daughter of Mr. and Mrs. Krikor Shahbaz, was born in Constantinople on December 15, 1880 and received her education in Constantinople and in a school in Switzerland, where she studied French and piano. Nevart's parents were married in Constantinople on May 15, 1905.

Nevart and her family were exposed to the problems of deportation and massacres like all Armenians living in Turkey in 1915.

When Nevart's father died in 1917, his widow took the two daughters out of the unsafe conditions of interior Turkey and brought them to Constantinople (Istanbul), and ultimately, through intermediaries, had themselves smuggled to Samson and took a ship to Istanbul.

God appeared to be continuously with the family. Nevart had been sent to study in Smyrna, and fortune had it that she returned to Constantinople just shortly before Smyrna was burned down by Moustafa Kemal. Finally, the two daughters left Constantinople in December 1922, arriving at Ellis Island in January 1923. The girls had to make adjustments to American and school life. Their mother joined them in September, 1923 and engaged in making adjustments to the American way of life, finding employment, taking care of the children and seeing to their marriage. She fully enjoyed the fellowship of her sons-in-law and their families.

Nevart was married in 1939 to Dr. Haig Iskenderian, a scientist, and changed many residences in view of her husband's many appointments—Brooklyn, Washington, New York again and Elmurst, Illinois. The couple served in various capacities in their church.

Nevart had important and beautiful characteristics. Aside from the natural deep devotion to her husband and sister, she practiced self-sacrifice, always taking care of others. She cared for her mother, for her husband during ten years of illness and for her sister during two years of illness which was terminal. She had an outgoing personality that touched the lives of everyone with whom she had any contact. Facing a terminal illness, she often said, "I'm not afraid. If I do want to live, it is because I want to live for the sake of my daughter, Marguerite."

Nevart Iskenderian is survived by her daughter, Marguerite Iskenderian; sister-in-law, Miss Yerchanig Iskenderian; and nieces, Gloria Akullian and Sandra Asdourian.

Funeral services for Mrs. Nevart Iskenderian were held on Monday, March 5, 1984, three days after her passing away, at the Campbell Funeral Home in Manhattan. Interment was at the Ferncliff Cemetery in West Chester, New York. The funeral services and the interment were conducted by the Rev. Dr. G.H. Chopourian, Executive Director of the Armenian Missionary Association of America. The family have indicated that in lieu of flowers in Nevart's memory donations may be designated to the Armenian Missionary Association of America.

#### ZAVEN KIRISHIAN

Zaven Kirishian of Hoffman Estates, Ill. recently entered his eternal rest. He was a devoted contributor to the programs of the AMAA and served as Treasurer of the Armenian Congregational Church of Chicago.

Born in Sevas, Turkey in 1892. Mr. Kirishian came to the United States as a young boy of sixteen. In Racine, Wisconsin, where he owned a grocery store, he was an important part of the Armenian community for it was there that he helped Armenian immigrants find places to live in, jobs and gave loans when needed.

In 1916, Zaven married Antaram Bedrosian, and they were blessed with three children to whom they taught the importance of a good religious upbringing. One of the greatest loves in his life was the church, and he was always willing to go out of his way to drive someone to church on Sunday morning if they needed a ride.

Much loved by his large family, Zaven reciprocated this feeling and was deeply saddened when in 1979, he lost his youngest son, Edward, and in 1980, his beloved wife, Antaram.

Zaven, son of the late Margaret and Hacop Kirishian, is survived by a sister; two children, Alice and Tom; six grandchildren and five great grandchildren.

#### SARKIS BALABANIAN



Sarkis Balabanian

Sarkis Balabanian passed away suddenly on February 4, 1984 after suffering a heart attack, leaving behind him a legacy of dedication and hard work.

Born in May 1917 in Aintab, Turkey, Sarkis' family fled the massacres of the Armenians by the Ottoman Turks and moved to Aleppo where his father, well-known educator Balaban Khodja, established a school for Armenian refugees. Upon finishing the elementary school, Sarkis attended Aleppo College and later went into business, specializing in the sale and servicing of home appliances. He was the first person to introduce the radio to Aleppo.

His marriage to Eogeny Stepanian of Beirut, Lebanon, was blessed with four children.

Sarkis was a man of integrity and known for his caring ways. He was concerned with the future of the church and the Armenian people.

Nerses, Sarkis' son, is at Kansas Wesleyan in the United States studying sacred music to be followed by studies at the Near East School of Theology in preparation for the Christian Ministry. A memorial service was held at Kansas Wesleyan in which his two friends from Beirut, Norair Minassian and Nazareth Karjian, and Dr. John Khanjian, Professor of Old Testament at Wesleyan, participated. Dr. Marshall P. Stanton gave a consoling message entitled the "Gift of Sorrow."

In addition to leaving behind his devoted wife, Mr. Balabanian is survived by sons Sarkis, Raffi and Nerses; a daughter, Maral; and several grandchildren.

#### GULENIA SANOSSIAN

Submitted by Alice Shnorhokian



Gulenia Sanossian

Gulenia Sanossian (nee Khachadourian), born in Aintab, Turkey in July of 1894, passed away on December 27, 1983 in Aleppo, Syria. She was the second daughter of the eight children of Haroutune and Feride (nee Himidian) Khachadourian, a pious and well-to-do family.

Gulenia graduated from Aintab Seminary for Girls in 1912, taught for some years in the Sunday School of the Emmanuel Church, and was married to Sanos Sanossian during the period of the horrors of massacres and deportations. Because her husband worked in the Turkish Textile Company, the family was safe. Later, they moved to Aleppo, Syria where she was recognized as Mother of the Year by her church in 1982.

The funeral service took place in Emmanuel Church of Aleppo, Syria.

Mrs. Sanossian is survived by sons Edward, Barkev, and Haroutune and their families; daughter, Mary Sayeghian; brother, Haroutune; and sisters, Kevhanoush Bogharian of Beirut, Lebanon, and Flora Malakian and Alice Shnorhokian of Acton and Worcester, Massachusetts. She leaves behind 13 grandchildren and numerous nephews, nieces, and cousins.

We shall miss you, dear sister, and bless your memory.

The AMAA Board of Directors extend their heartfelt condolences to the families of the deceased through the medium of the AMAA NEWS.

- \*Mr. Yervant H. Baghdoian
- \*Mrs. Marion Jackson  
Costa Mesa, CA
- \*Mr. William Kirishian  
Hoffman Estates, IL
- \*Mrs. Aznive Krikorian  
Fresno, CA
- \*Mr. Harry Harotoun Menzegian  
Haverhill, MA
- \*Mrs. Judith Schepartz  
Philadelphia, PA
- Miss Kevhane Tatarian  
Emerson, NJ 1983
- \*\*Mr. Luther Bosnian  
Carmel, CA Dec. 9, 1983
- \*Mrs. Lucille Paboojian Bercabroick  
Cliffside Park, NJ Dec. 15, 1983
- \*Mrs. Greta M. Serafie  
Beverly Hills, CA Dec. 16, 1983
- \*Mrs. Marion Balukjian Sarian  
Winchester, VA Jan. 1984
- Mrs. Marie Bedrosian  
Flushing, NY Jan. 1, 1984
- Mrs. Elizabeth Essegian  
Dorchester, MA Jan. 1, 1984
- \*\*Mrs. Flora Sarkisian  
New York, NY Jan. 2, 1984
- Mr. Krikor Barsumian Jan. 5, 1984
- Mrs. Rose B. Jigarjian  
Watertown, MA Jan. 7, 1984
- Mr. Manuel Boyneigrian  
Watertown, MA Jan. 17, 1984
- Mr. George Papazian  
Belmont, MA Jan. 17, 1984
- \*Mrs. Araxie Kesdekian  
Flushing, NY Jan. 21, 1984
- Mr. Lawrence Cone  
Oakland, CA Jan. 23, 1984
- \*Mr. Ardashes Hatzikian  
Los Angeles, CA Jan. 24, 1984
- \*Mr. Megrditch E. Dinihanian  
Portland, OR Jan. 30, 1984
- \*Mrs. Lydia Tashjian  
Los Angeles, CA Feb. 15, 1984
- Mrs. Gladys Marashlian  
Newton, MA Feb. 24, 1984
- Mrs. Vava Katchadourian  
New York, NY Feb. 25, 1984
- \*Mrs. Nevart Iskenderian  
Daytona Beach, FL March 2, 1984  
(Deceased in New York Hospital)
- \*Mrs. Parouhie Agbabian  
Los Angeles, CA March 9, 1984
- Mrs. Eliz Topalian  
Cyprus March 21, 1984
- \*Mr. Abraham K. Shoushanian  
Cranston, RI March 24, 1984
- Mr. Norig Stepanian  
Forest Hills, NY March 25, 1984

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\*Memorials were designated for AMAA  
\*\*A Bequest was assigned to the AMAA



# AMAA BOOKSTORE

## LIST OF AVAILABLE BOOKS AND RECORDS

(LEGEND: pb=paper bound; hc=Hard Cover; \* =In Armenian)

*2	Aharonian, H. P. Yegestze Arkaiutun Ko (pb) ..	1.50	55a	Gurlekian, Rev. H. Christ's Religion in Every Branch of Life (pb) ..	10.00
*108	Ajemian, B. B. Kohar Saghmoue (pb) ..	2.00	55	Haig, H. H. Return to Mount Ararat (hc) ..	5.95
*93	Armaghanian, L. A. Arsha's World & Yours (hc)	4.95	56c	Hartunian, A. Neither to Laugh Nor To Weep ..	3.75
*93b	AEU-NA Armenian Evangelical Bilingual Hymnal (hc)	5.00	61	Hassessian, Rev. H. Lenten Meditations (pb) ..	1.00
98	Armenian Presbyterian Church, Women's Guild, Paramus, NJ The Armenian Touch Cookbook (pb) ..	6.00	118	Hassessian, Rev. H. The Parade That Shook the World: the Cross That Quaked the Earth (pb)	5.00
98c	Armenian Presbyterian Church Women's Guild, Paramus, NJ The Armenian Touch Cookbook (1965 edition) ..	5.00	60d	Issahakian, Avedik Scent, Smile & Sorrow (pb)	4.95
4	Arpee, Leon A Century of Armenian Protestantism (pb) ..	2.50	*62	Jedidian, H. Hadundir Badmuvadzknar—Vol. IV & V ..	2.00
116	Arzoumanian, Rev. Z. Guariet id Kwicib ..	10.00	*62a	Jedidian, H. Hadundir Badmuvadzknar (pb) New Edition ..	Donation
117	Arzoumanian, Rev. Z. Studies of Armenian History ..	3.00	*102	Kalpakistan, H. Rumanahay Kaghutue (pb) ..	Donation
*5	Athanas, Hour Nushooylnar Yev Nushkharner (pb) ..	3.00	120	Kasparian, Alice Odian Armenian Needle Lace And Embroidery ..	29.95
4a	Atikian, Martha & Hagop Armenians' Names (hc) ..	7.50	*	Kassouny, Yeghia Badmutiun Hin Hay Tasdeargutian (pb) ..	5.00
5a	Babikian, Yeghia Krisdoneagan Tsolker (pb) ..	5.00	*25a	Kassouny, Yervant Rupen I and the Founding of the Rupenian Dynasty (pb) ..	2.00
6	Baboian, Rose American-Armenian cookbook (hc) ..	7.95	*67	Kassouny, Yervant Haigazian Armenological Review 1970 (pb) ..	5.00
124	Bailey, K. The Cross & The Prodigal (pb)	10.00		1971 (pb) ..	5.00
*5d	Bakkalian, S. Kaghsrutian (pb) ..	7.50		1972 (pb) ..	10.00
*5b	Bakkalian, S. Koyabadjaru Giankis (pb) ..	5.00		1973 (pb) ..	10.00
*5c	Bakkalian, S. Luys Kishervan Mech (pb) ..	9.00		1974 (pb) ..	15.00
109	Banker & Hull Dreams & Wars of an American Inventor (pb) ..	2.00		1977-78 (pb) ..	15.00
o	Bedikian, A. A. The Golden Age in the 5th Century (pb) ..	5.00		1979 (pb) ..	15.00
*12	Bedikian, A. A. Dzaghgagagh Medazumneru (hc)	2.00	68a	Kerr, Stanley E. The Lions of Marash ..	39.00
*10	Bedikian, A. A. Jerak—Vol. I, II, III & IV ..	3.00	68b	Keshishian, Mark A Guide to Oriental Rugs ..	30.00
*9	Bedikian, A. A. Kissagaran (hc) ..	2.50	*69a	Keshishian, Garabed Ungerayin Parker Yev Ourish Nuter (pb) ..	5.00
11	Bedikian, A. A. Martig Yev Jamanag—Vol I & II	5.00	68c	Keshishian, Harry Michael Arlen (hc) ..	6.95
8b	Bedoukian, Kerop Some of Us Survived ..	9.95	*69	Keyishian, H. Surdee Zeghoumner (pb) ..	5.00
123	Bedrossyan, Mark The First Genocide of the 20th Century (pb) ..	19.95	*9	Kissag (Bedikian, A.) Donagan Orer (pb) ..	5.00
*13a	Berberian, H. Pari Luys Kez Nor Tarashrchan (hc) ..	3.00	101	Kouchakian/Khantrouny English-Armenian Armenian English Dictionary (hc) ..	25.00
122	Bezjian, Alice The Complete Armenian Cookbook (hc) ..	25.00	103	Koundakjian, Linda Linda Koundakjian Best Recipes ringbook ..	10.00
16a	Bliss, E. M. Turkey & the Armenian Atrocities (pb) ..	18.00	70	Krikorian, M. P. The Adjective of Antioch (hc) ..	3.75
17	Boyadjian, H. P. Musa Dagh & My Personal Memoirs (pb) ..	3.95	72b	Lang, David Marshall Armenia, Cradle of civilization (hc) ..	29.00
14f	Bryce, V. The Treatment of Armenians in the Ottoman Empire (1915-16) (hc) ..	22.50	*72	Levonian, Puzant S. Poghogaganutian Yev Gatoligutian Darperutiunerue (pb) ..	1.50
18b	Calian, Carnegie S. Today's Pastor in Tomorrow's World (hc) ..	6.95	97a	McQueen-Williams A Diet for 100 Healthy Happy Years (hc) ..	9.95
18c	Caraman, Elizabeth Daughter of the Euphrates (pb) ..	4.95	*72a	Mekhitar, Sograd Gyanki Taderapemue yev Artsunk Ou Jebid (pb) ..	5.00
19d	Chakmakjian, Rev. H. In Quest of Justice & Peace in the Middle East (hc) ..	8.95	73a	Merjanian, Pepronia The Joy of Teaching (pb)	2.50
*19	Chakmakjian, Rev. H. Hay Avedaranagan Yegeghetsin Yev Hay Joghovurtue (pb) ..	.50	121	Mirak, Robert Torn Between Two Lands ..	25.00
50	Chopourian, G. H. The Armenian Evangelical Reformation: Causes & Effects (hc) ..	5.75	*74	Mouradian, H. V. Ughetsuits Ankleren Lezvi (hc) ..	1.00
50a	Chopourian, G. H. Our Armenian Christian Heritage (pb) ..	1.50	*75	Mouratian, N. S. Badneshi Vera (pb) ..	5.00
50b	Cone, Lawrence Armenian Church Architecture (hc) ..	10.00	75b	Morgenthau, Henry Ambassador Morgenthau's Story (pb) ..	7.95
*52	Donoian, A. Hayotz Lezun ..	3.00	94a	National Geographic Magazine, June 1978 The Proud Armenians ..	5.00
*53	Georgizian, Rev. A. A. The Paulician-Tondrakian Movement in the Armenian Church (hc) ..	5.00	94f	OVENA Directory of Armenian Diaspora 1980 (pb) ..	25.00
*54	Gurlekian, Rev. H. Genatz Arachnortu (pb)	1.50	112	Pilibosian, Helene Carvings from an Heirloom (pc) ..	4.95
*107	Gurlekian, Rev. H. Giankis Lusartzak Oughinerin (pb) ..	5.00	*81	Saprichian, A. & M. Mangagan Meghetiner (pc) ..	10.00
			*82	Sarian, Rev. Kh. T. Avedaranee Tsolker (pb)	1.00
			83	Sarian, K. T. A Voice from The Other World (pb) ..	2.00
			84	Sarian, Nerses I Shall Not Die ..	2.00
			84a	Shiroyan, Haig On Life's Highway (pb) ..	3.50
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## WE WALKED, THEN RAN

Alice Muggerditchian Shipley

Publisher, Alice Muggerditchian Shipley, Phoenix, AZ, 1983, pp. 290, \$7.95 (paperback)

Mrs. Shipley writes on freedom as one whose love of freedom is the most precious treasure on earth. Her literature reflects life—tragic experiences, capacity to face them bravely, depth of feeling and personal insight. Shipley transcends the tragedies she faced as a nine-year-old by finding humor in the midst of trouble, such as separation of her father from the family for seven years during devastating years, fleeing atrocities, making her way through the Russian revolution and finally arriving in the United States in 1919 to begin a new life.

## THE FIRST GENOCIDE OF THE 20TH CENTURY

Mark D. Bedrossyan

Voskedar Publishing Corporation, Flushing, NY, 1983, pp. 480, \$9.95 (paperback)

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Bedrossyan's intention is to provide the reader with the salient aspects of the Genocide of the Armenian people planned and perpetrated by the responsible rulers and officials of the Ottoman Empire, prior to, during and immediately after World War I. He documents his position on the Genocide, defines the perpetrators and the victims and finally sings his song of victory in his final chapter entitled, "Armenia Reborn."

## SPRING, THE ARTIST and Other Poems

Hampar K. Tufenkjian

Vantage Press, Inc. New York, NY, 1977, pp. 72, \$4.95 (hardcover)

Mr. Tufenkjian has written poems celebrating nature, love for family, the pleasures and responsibilities of retirement, the marvels of the airplane and the submarine, with lovely twists of language and thought such as the one in "The Working Girls," which reads: "You weave the sad days of your youth in tears."

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### AMAA'S

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**The Armenian Evangelical Union of North America's  
Seventh Biennial General Assembly  
and**

**The Fourth Armenian Evangelical  
Youth Fellowship Convention**

**To Be Held Jointly**

**JUNE 27 - JULY 1, 1984**

**at the**

**California State University, Fresno, California**

**The Theme For The Convention is**

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The convention starts with registration at 2:00 p.m. on Wednesday, June 27 and concludes at 1:30 p.m. on July 1. Total cost—including meals, concert, tour and registration is only \$180 per person.

For further information you may contact your local church or Chairman of the Convention's Task Force, **The Rev. Roger Minasian, 3673 N. First Street, Fresno, CA 93726. Phone: (209) 229-2915.**

## 65TH ANNUAL MEETING OF THE AMAA

**Please Note and Mark Your Calendars: The 65th Annual Meeting of the Armenian Missionary Association of America and related activities will be held October 17-21 (Wednesday through Friday), 1984 at the AMAA/Armenian Presbyterian Church complex in Paramus, N.J.**

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